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RICHARD A. MERRITT, *Editor*

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INDUSTRIAL EVANGELISM

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Foreword

This edition of the Quarterly goes to press with our gratitude to those whose labor and fostering attention have made it possible.

Its specific intent is to arouse interest in, and concern for, some of the "experiments" now being carried on in the field of Industrial Evangelism. The principles which determine an effective presentation of the gospel are no less applicable to this relatively new type of evangelism than to other patterns of evangelism in which these principles have undergone longer testing. But perhaps it can be said, that their successful application here is more dependent upon a thorough acquaintance with, and profound insights into, "situation"—namely that of the worker. This is true to such an extent that we believe there is no "overstatement" in presenting to the readers so concentrated a measure of material on the subject of "Industrial Evangelism".

Obviously every aspect that we would like to have included, or the reader would care to see, could not be gathered in one issue. We have tried to introduce the field of Industrial Evangelism, its peculiar problems and the possible ways of handling these, in such a way that the reader would find incentive to carry on his own further study. Any persons who are so moved may contact Rev. Henry D. Jones, 200, 2-chome, Shinonomecho, Higashi-ku, Osaka for material which includes the monthly "Church Labor Letter".

The gospel, having found its way into all the world, now challenges us to find ways of penetrating hitherto uncultivated sections of our own community. We dedicate this issue of the Quarterly to those who are already laboring in this cause.

Editorial

What Is Industrial Evangelism?

Because Japan has proven such a difficult field to evangelize over the years, many varieties of evangelism have developed, showing that creative imaginations have been stirred by God. You know them—newspaper evangelism, radio evangelism, kamishibai, boat, fisherman, kitchen, and many others. Is industrial evangelism just another method of evangelism?

Japan is clearly the most industrialized nation of the Far East, a competitor in world trade with nations of the West. She has made more rapid strides in industrialization than any country in the world. Her people have applied themselves with amazing energy to making changes from agricultural to industrial pursuits. Of the nation's total working force, 43% are listed as engaged in agricultural labor, 55% in non-agricultural. There cannot help but be grave human problems growing out of such rapid technological change in a whole people's economy.

The industries of Japan have grown up with almost none of their leadership having had any Christian teaching but rather having a completely scientific, materialistic view of life. There is no Christian conscience at work in Japanese industry (with a few wonderful exceptions). The same materialistic viewpoint is quite naturally the most prevalent one in the Labor Movement (again with some notable exceptions).

The purpose of Industrial Evangelism can be stated as two-fold:

- 1) To win to personal allegiance to Jesus Christ the men and women of the business and industrial world—workers, technicians, managers, all; and
- 2) To bring under the Lordship of Jesus Christ the very life of Industry and Business—Employers Associations, Labor Unions, all.

What an enormous Task! What an impossible Task! Yes, unless we confess our sin of neglect, of blindness, of failure to see the task which has been growing more enormous every year since the Christian message was first introduced into Japan. How much of our effort is spent on students in schools, whom we fail to keep in touch with when they move into the world of business and industry. Or how blind can we be, when, as one pastor said, "We held a class for that group for two weeks but no one came to our Church so we stopped." Or as one layman reported, "The spiritual malnutrition of our church members,

due to too much theological discussion and not enough of the true life and passion of Christ, makes them unwilling and unable to be witnesses to their working fellows." These sins of omission cannot be healed or corrected in "two weeks"!

Genuine industrial evangelism, however, has been done and is being done, every day of the week here in Japan. It is still too little, but we trust, not too late! Christians in the work-shops are witnessing to their fellow-workers. The fellowships of Christians in working-places is growing. "Salt of the Earth" is the name of the fellowship within the Textile industries. Amos 5:24 "And let justice roll down like waters, and righteousness as an ever flowing stream" is the masthead of the publication of the Railway Workers' Evangelical Fellowship. On a busy market street at the close of the day, shop workers gather for prayer and fellowship. And in a busier post-office, on a Saturday, some workers do not rush home but stay for study of the Bible. In Tokyo city alone, Lay Bible-class leaders are teaching seventy classes in office buildings, banks, factories, labor union halls, every week. The individual witness of earnest Christians every day is of inestimable value.

Every layman must be trained to be an able witness to Jesus Christ. Excellent books are available for this: Dr. J. H. Oldham's "Work in Modern Society"; Dr. Alan Richardson's "The Biblical Doctrine of Work" and Prof. G. Ernest Wright's "The Biblical Doctrine of Man in Society." All of these were published by the Study Department of the World Council of Churches for the assistance of pastors in teaching and training their laymen, and they have now been translated into Japanese.

"Vocational Evangelism—The Hope of Modern Christianity" was one of Dr. Emil Brunner's last addresses in Japan. Among his many fine suggestions for this task was the one about study groups where Christians should better prepare themselves to understand the world of people, the world of industry—of the labor union in order that we may be better able to work within it for Christ's purposes. The JOCist or Young Catholic Workers' Movement in Japan is preparing a Study Pamphlet each month for simultaneous study by its groups.

Others are concerned with the Lordship of Jesus Christ over the firms which they manage. Every month three different groups of laymen, businessmen, factory managers, meet to share with one another their experiences in applying democracy in industry. Some firms have for fifty years been trying to live under the Lordship of Jesus Christ. Visiting a Labor Union hall one day, the director of that union of twelve thousand men said, "In my work every day, I try to do what I feel Christ would have me do." Another Labor Leader, top

man in a large national union, an earnest Christian, remarks: "I always feel that the union members watch the Christian—that he does not take the bad way, that he does not drink and does not compromise with management against the worker. There are degenerate leaders in the labor unions today who seek only money and privileges for themselves. Only Christians can improve these conditions from the inside of the unions. If Christians work hard in the unions, management as well as workers will recognize their work as good for the nation. The Labor Movement is an important one for Christian Service."

Let us be realistic and recognize that this is not an easy job. Let us not presume that all we need is a "captive audience" in a company auditorium to do industrial evangelism. Neither men's nor women's hearts are won to Jesus Christ by coercion. To be the tool of either "the boss" or the Labor Union is also a most undesirable approach. There are many booby traps along the way. But we must not be deterred. We must go on.

As missionaries, we have dodged this task of Industrial Evangelism too long. One reason is that we have not learned to train, and to trust, the laymen as witnesses to the Christian faith that is in them. The laymen enter into the life of this land in innumerable places where we cannot. Let us awake to the fact that we as missionaries can never evangelize this land. It will be done only by and through the Japanese Christian. We as missionaries have taught the attitude that "only we have the 'Truth'" so that Japanese pastors, like us, tend to hold that the pastor only is priest and teacher. The Lord Jesus Christ was not a trained theologian. He chose workers as his disciples, and not one trained rabbi! And the Spirit of the Lord through them "turned the world upside down."

The Task of Industrial Evangelism is one for the whole Church; pastors, missionaries, laymen, everyone. The United Church of Christ in Japan began work over five years ago under its Committee on Occupational Evangelism. But this is not a denominational Task. Rather it is the Task of the Church, of all who have faith in God as revealed through Jesus Christ.

And no one method of evangelism will accomplish the Task. Only when every branch and every agency of the Church recognizes this Task as a part of the obligation placed upon them will the evangelization of the workers of Japan become a reality.

—Henry D. Jones

* * * * *

The Problem of Identification

The major problem in evangelization may be stated as the problem of identification. To evangelize involves in some sense to identify oneself with the one

to be evangelized.

All communication involves some identification. Evangelization is simply the ultimate in Communication; hence it requires a greater degree of identification than any other form of communication.

Even if I am telling a man what time it is, I must speak his language and to that extent there is some identification with him. Even in communicating so bare a fact as the time of day, something of oneself is communicated, and to that extent there is the drawing together which can be called identification.

In Conrad's "Lord Jim," the narrator Marlowe tells the story of a man who excluded himself from western society because he violated its code of honor at one crucial point in his life. The point of the story to Malowe's listeners and to Conrad's readers is that "he was one of us." The fact that Conrad can make us feel so, is what gives the novel its power. This power is the power of identification. We identify with him. "He was one of us." Therefore we are moved by his story.

Workers in a textile factory in Tokyo or in a coal mine in Hokkaido, fishermen in Tottori, or growers of rice in Chiba will listen to someone of whom they can say "he is one of us." If they cannot say this in some way they will be either hostile or indifferent.

One might think that this opens the way to a fairly simple formula: let the evangelist adapt his manners to those of the people he will work with. In this way let him become one of them, share their economic condition, learn their language, practice their trade, and so be able to communicate and have the communication accepted. Success would then be in direct proportion to the degree of external adaptation.

This of course would at once exclude all foreign missionaries, and probably lead to the principle that one can only be evangelized in one's own family, probably by one's own father and mother. But we know that this is not so.

There is another principle at work. It has something to do with *distance*.

The power of "Lord Jim" is not simply that "he was one of us," but that he was still "one of us" in spite of the immense distance between his life and ours.

The power of the evangelist is not merely that of his identification with others in order to tell his story; it is partly that of the distance which he traverses to achieve that identification. This is why there is a witness in foreign missionaries that cannot be made by those from one's own country. That is the justification for foreign missionaries in Japan just as the lack of them in the

centers of Christendom is the measure of their poverty of spirit.

Using these two principles, it would seem that the ultimate of evangelical power would be his who came farthest and who identified most completely. The failures might be those who identified too easily because they were already there, or made the trip but failed to become "one of them" at the other end. The one case would be that of the prophet who was not without honor except in his own country, and who stayed in his own country. The other is that of the wedding guest who arrived with the wrong clothes.

Between these two extremes of failure, there are all kinds of gradations.

One man was born a fisherman, he became a Christian, he worked among his own people, he spent his life among them, and because he knew their ways so well, he could reach them and he was a successful evangelist. But—even he had in some way detached himself from them and come back to them with something new. In that sense there was distance.

There is always distance as well as identification.

Another man lived in a fishing village. He was a foreigner. There were too many things for him to learn for him ever to understand all the ways of the people. But he tried hard. He tried to learn the language. He was not afraid of their food, or to go on their fishing boats, and in his effort to come close, the people sensed his desire to know them and be one of them and they accepted him gladly.

In this sense there was identification. There is always identification as well as distance.

So far what has been said is as true of any group with a burning message as it is of Christianity. Communists know all this.

They use the power of identification and distance in the most fruitful combinations. The distance traversed is from one class to another. The intellectual from the middle class crosses the distance between himself and the laborer and makes effective communication. He also bridges the national barriers and from this success a tremendous power has poured forth.

Only in one respect is he different from the Christian. For the Christian: the complete identification, the utmost distance covered, can never be his own.

The Christian makes a journey to his fellow man and identifies with him—only in order to reach him with the news of the perfect identification. The news is: that God himself became "one of us."

What we have to say then is that God came to live where we live, he did our kind of work, he used our kind of money, he wore our kind of clothes, he

talked as we talk.

These are some of the significant externals.

One can go far beyond them. He rejoiced in our own manner with us, and wept in our own manner with and for us. But somehow He is beyond us. He is Himself and not of us. The distance is immeasurable and yet he bridged it. His identification was so complete that He could put himself at our mercy in a humility which our pride cannot know, so that with him it may be said that the point of His self-identification with us is the measure of His greatest distance from us.

And what does this mean for the communication of Christianity to rural people, to industrial workers, to classes of people as yet not reached?

It means for the middle class foreign missionary two things at least:

Take courage, you can do something if you know that your Lord has already covered the distance and made the identification for you.

But it also means, to paraphrase St. John's Epistle in the crudest way: "Beloved, if God so identified with us, we ought also to identify with one another."

In this use, identification is only another word for love. The distances to be bridged are the barriers created by nature or human nature in which sin and evil are compounded for the eventual demonstration of the only power which can bridge them, the power of God's love, of which we are called to be sharers.

Of these the Tower of Babel is one symbol, standing as it does for the separation of mankind into many tongues. There is division and sin in the multiplying of tongues, yet God has used them for richness, and when we cross from one language to another we are aware of what good things there are in the divided portions of His creation.

This is true of the national and cultural heritages and it is true of the occupations.

Within each, God has prepared something which must be released for all.

The church as we know it in Japan is middle-class. It was evangelized by the middle-class; the journey across water and across language was almost too much. The next journey must be across the terrible barriers caused by our economic divisions.

Without this journey we shall not release the full power that has been promised, and in Japan the church will be anemic.

There is no doubt about the distance. It is great. It will have to be bridged in many ways. Much can be done even by partial identification if there is humility. Much must be done only by those who are of the group to be evangelized.

Both kinds of effort are needed; none can be successful without humility before God's own perfect self-identification with us.

—Kenneth Heim

It is of major importance for the establishing of a "point of contact" with industry on the part of the Christian mission in Japan, that we "look back on the past course of Protestantism...in order to stand realistically in the present and...plan for the future." Prof. Takenaka's article gives this much-needed historical background to an effective proclamation of the gospel of Jesus Christ on this new frontier of Christian witness.

Relation of Protestantism to Social Problems in Japan

MASAO TAKENAKA

Introduction

There has been a gradual yet a genuine awakening of social concern among Japanese Churches after the Second World War. At this stage, there is an urgent need for the churches to look back on the past course of Protestantism in Japan in order to stand realistically in the present and to plan for the future. It is a kind of discipline of self-examination.

It was in 1895 that the Protestant mission came to Japan bringing the seed of the Gospel. There were three elements in the character of early Protestantism in Japan. One was the characteristics of the persons who brought the seed. The second, the situation of those who received the seed. And the third, the climate of opinion and needs of the age in which the seed was sown.

The early Protestant missionaries who came to Japan were in the wake of the tradition of Puritanism, with the diligence and fever of the evangelistic spirit. Out of the pietistic movement, many of them were men of devotion and strict discipline. The first Protestant church was formed in 1872 in Yokohama through the guidance of J.H. Ballagh* and G.F. Verbeck.** The church was the fruit of a prayer meeting among missionaries and foreign residents in Yokohama in which Japanese students joined and which continued every day for several weeks.

Thus, the churches in Japan were born from ardent prayer and devotional piety. Furthermore, in addition to pietistic devotion, the influence of Puritanism pointed out a direction for a new ethical life. One of the early outstanding Christians made a remark as he looked back to that age:

* Cf. J.C.Q. Vol XXI No. 2., April 1955, p. 168

** Cf. J.C.Q. Vol. XX No. 4., October 1954, p. 343

“It looked like Christianity was identified with these three things: expulsion of false images, prohibition of smoking and drinking, and exaltation of monogamy.”¹

Inagaki Shin, a Samurai, who was impressed deeply by the preaching of Ballagh and others in Yokohama in 1872, returned to his native place, Ueda han, and organized Ueda Kinshukai (Ueda Prohibition Association), in October, 1875, which later expanded to Ueda Church. In the declaration of the Association we find the following statement:

“We shall abandon any evil deity, worship the true God, prohibit ‘sake,’ observe the Holy Day, encourage each other in charity and benevolence and cleanse the evil practice of society.”²

Sapporo and Kumamoto were two other cities besides Yokohama which were known as the birthplace of Christianity. The leaders who went there were courageous men who had participated in the Civil War and observed a strict self-discipline, providing example to the students.

At the opening ceremony of the first Christian school in Sapporo, the missionary—Colonel W.S. Clark—asked for rigid discipline from each student and a pledge of no smoking and no drinking, and invited all the faculty and students to sign it. Realizing a tendency among the students, who came largely from the Samurai Class, to regard labour with contempt and to look down on money as something ignoble, Clark felt the necessity of teaching about the dignity of work.

In order to make the students understand how labour is holy and how one should not be ashamed to receive from it certain rewards, Clark paid five “sen” per hour for the agricultural field work which they had six hours a week.

Thus, on the one hand there were sanctions for strict discipline, such as diligence, honesty and independence, yet on the other hand, the early Christians were aware of the fact that the Christian ethic should become the basis of a new bourgeois society, declaring equality between men and women and between Samurai and the common people, contending against the practice of feudalistic moral customs.

Next, we notice the characteristics of those who received the seed of the Gospel. Most of them came from Samurai families and had excellent training in Confucian teaching. Furthermore, they were not ordinary Samurai, but they were suffering Samurai. According to a famous historian in the Meiji era:

“It is highly important for the historian to know that none of

1. Cary, *A History of Christianity in Japan*, Vol. II, p. 127

2. Hiyane Antei, *Nihon Kinsei Kirisutokyo Jimbutsu Shi*, p. 150

those who decided to confess the new faith were favourably situated; rather they were far from enjoying worldly prosperity.”³

In the case of Kumamoto they were members of Higo han who were left behind at the time of the Meiji Restoration. So they established Yogakko with a hope to serve in the central government in the future. As the boys advanced in Christian faith, they expressed their aim in the “Declaration of Belief in Christianity”:

“We have heard the teaching of Western religion and were convinced of its profoundness. Later we found more inspiration and joy as we learned more about it. Finally we decided to spread this teaching in the Empire and to open the minds of unenlightened people. . . . At this time, whoever has patriotic spirit should stand up and clarify to the public at large the impartiality of Western religion even at the cost of one’s life.”⁴

Through the “Western religion” they intended to take a part in the formation of the new nation. For the early Christians it was difficult to distinguish between ‘to love God’ and ‘to love our country’.

Uchimura, in his English diary, wrote:

“I love two J’s and no third; one is Jesus and the other is Japan. For Jesus’ sake I cannot own any other God than His Father as my God and Father. Japan makes me a lover of my country, and through it binds me firmly to the terrestrial globe.”⁵

This devotion to their country found expression through their faith, namely, they committed themselves to serve their country in serving God. They also had a strict sense of discipline and purity derived from the teaching of the missionaries and reinforced by the Samurai spirit and Confucian training.

Thus we find a unique combination of the first and second elements which helped to form the character of early Japanese Protestantism. The third element derives from the fact that along with the advanced Western technology Christianity came to Japan at a transitional time when she was changing from a feudalistic to a modern society. Here lies a reason why Christians, in spite of their limited number, had a unique contribution to make within a limited period. They were among the first to learn and apply the new knowledge from the West.

Janes in Kumamoto taught a wide range of subjects by himself; Clark in

3. Yamaji Aizan, *Gendai Nihon Kyokai Shi Ron*.

4. Hiyane Antei, *Shukyo, Shi, Gendai Nihon Bummei Shi*, Vol. XVI, p. 142

5. Uchimura Kanzo, *Collected Works*, XV 599-600

Sapporo enlightened the students in the field of agriculture; Hepburn in Yokohama and Berry in Kobe provided medical service through which they engaged in evangelism. The motto at the time was "Wakon Yosai," or "Accepting the Western culture while keeping Japanese spirit."

We should esteem highly the early Christians' contribution in sowing the seeds of the ethics of modern society on the soil in which feudalistic tendencies still strongly prevailed. They accomplished much in various fields; in the field of mass-communication they published one of the leading journals, "*Rikuge Zasshi*," and expressed social criticism through "*Yorozu*" the largest newspaper, and spread the Gospel through outstanding Christian periodicals like "*Fukuin Shimpō*" and "*Seisho no Kenkyū*." Especially in the field of women's higher education and social work, Christians were pioneers. In short, in spite of the oppression from the environment, as a strictly small group, yet as a creative minority, Protestants took an active role in the period of social transformation.

On the other hand, there was an increasing tendency in the Meiji period to establish centralized government, based on Tenno, in order to catch up with other advanced countries. There were two great manifestations of this which both came from the Emperor, as he played the decisive role in the formation of absolutism as well as in the religious life of Japan. They were the Constitution of 1889 and the Imperial Rescript on Education, of 1890. Although by the constitution Christians were officially granted religious liberty, few of them were aware of the dangers hidden in it. It granted political rights to the people in a limited way; yet it was mainly an instrument for the establishment of a strong centralized government. As professor Norman commented:

"It was conceived in a spirit of benevolent autocracy and has remained as the inflexible instrument of absolutism."⁶

The Imperial Rescript on Education set forth the basis of ethical principles for His Majesty's subjects who were taught to accept them as:

"... the teaching bequeathed by our Imperial Ancestors to be observed alike by their descendants and subjects, infallible for all ages and true in all places."

Thus, on the basis of the spirit instilled by such documents, the process of nationalism advanced through the Sino-Japanese War and Russo-Japanese War. Christians more and more demonstrated a patriotic spirit in order to remove some of the misunderstanding of Christianity, and gain approval of society.

6. Norman, *Japan's Emergence as a Modern State*, p. 188

From the beginning of the Meiji period the principle of separation of religion and State was followed, particularly in education, so that schools that coveted Government recognition—which most Christian schools did—faced the dilemma of having to sacrifice their distinctive teaching to obtain it.

Likewise, in order to remove the uncertainty about the status of religious bodies which existed after the war and to encourage nationalistic devotion, the government planned a conference of Three Religions in 1912, inviting representatives of Shintoism, Buddhism and Christianity.

Christians welcomed the government's recognition of Christian churches on an equal footing with the other two religions, and in turn pledged themselves to cooperate with national policies through spiritual and moral support. The relations established here between church and State in Japan set a pattern which determined the later course of development.

At the beginning of this century there was an evangelical revival movement throughout the country and church members increased. But the churches in general were internally challenged by liberal theology and, externally, the church kept alive through compromise with an oppressive nationalism. Under the circumstances, Christians came to be concerned mainly not with protest against the nationalistic absolutism but with how to survive without disturbing the nationalistic tendency.

While Christians gradually lost their critical and constructive spirit, and rather than a creative minority tended to become an isolated minority, of middle class urban intellectuals, we may point out three groups which have not stopped their unique activities as Christians in the difficult times.

The first group found vitality in direct social action and can be divided into two parties. One may be called the "Christian Socialist" party which was active from the end of the last century up to the end of the Meiji period. The group includes those Christians who started labor union movements in Japan, such as Katayama Sen and Abe Isoo. Under the influence of liberal theology their motive was one of humanistic idealism and they identified the Kingdom of God with a socialistic system of government.

Taking Christianity as "Spiritual Socialism," they lacked the deeper understanding of original Christian faith. Externally, they struggled under severe government oppression and, internally, they suffered from the conflict between the right wing and the left wing of The Socialist Movement. After a decade of struggle most of them left the institutional churches and were not able to play a role as a distinctively Christian group.

The second party that emphasized social practice was a group known as Shakaiteki Kirisutokyo (Social Christianity) which was active in the Student Christian Movement 1930 and 1932. The movement reflected the social uncertainty and economic depression of the period and was carried mainly by students and intellectual leaders.

The idea of social evil was recognized by the leaders, but it was not clearly distinguished from sin. "Anti-social conduct and anti-social motive" were identified with sin. As a consequence, salvation meant the socialization of personality. One of the leaders explained the idea of salvation in the following way :

"There are three characteristics in the concept of salvation expressed by Social Christianity.⁷ First, salvation is not only individual but also it means the salvation of society. Secondly, we believe there is no perfect salvation of the individual unless society is saved. And finally it is fundamentally ethical rather than mystical salvation."⁷

We find passionate social concern and interest among them, yet we feel inadequateness in their understanding of the basic Christian belief.

The second group who have not stopped their unique activity as Christians is Uchimura's group which is called "Mukyokai," non-church group. While the institutional churches tended to form a coalition with society, and liberal Christian groups were working in the social movement, Uchimura made an effort to establish solid and personal Christian faith in each individual. It should be noted that his criticism of the existing church did not come from the negation of the church as such, nor from the denial of the visibility of the church, but from the institutionalization of the church which tended to prevent the individual from immediate independent and spiritual communion with God.

In his earlier days, he was actively concerned with social issues as a social critic through a leading newspaper, *Yorozu*. However, after he left *Yorozu*, because of his pacifism during the Russo-Japanese War, he devoted himself to *Seisho no Kenkyu* as his vocation. Shortly after leaving *Yorozu*, he announced "Three Great Projects" in his *Seisho no Kenkyu*. The first was to study the Bible, the second to proclaim pacifism, and the third to organize small group fellowships. In these three projects we may find the approach which he followed throughout the rest of his life.

He did not shut his eyes to social problems, nor seek their solution in

7. Kan Enkichi, "*Shakaiteki Kiristokyo no Hoko to sono Shingaku*," Kaitakusha, April 1931, p. 30.

socialism, but found it in the study of the Bible. All social problems, according to Uchimura, were reduced to the religious problem and the Bible provided the source for the solution of these problems.

After he left *Yorozu*, Uchimura gradually limited the scope of his social concern and concentrated upon pacifism. He considered war as the source of all evil and pacifism as the best social program.

We do not have enough space to describe the organization of his group fellowships which he carried on as the third project. We may only note that there was great respect for the authority of Uchimura as the teacher and a deep sense of vocation and lay ministry, of the priesthood of all believers, among the members of the groups.

The third group which tried to maintain a distinctiveness of Christian faith can be found in the people who separated church from society and remained in the church in order to keep the purity of Christian faith. The tendency of the group was represented by Uemura Masahisa, one of the most influential leaders of the Presbyterians. He was no isolationist nor individualist but he concentrated on building a strong church through which he intended to train members to serve society. He expressed his attitude in the following way:

“The church today, first of all, needs to clarify the idea of church to lift it up. The church is the Kingdom of God where the Will of God is fulfilled perfectly, and where Christ Jesus exists and His Spirit lives. . . . If this is true, I believe the church is able to guide society. Ultimately society will be swallowed up in the church.”⁸

Unlike Uchimura, who criticized the institutional church, Uemura exalted the worth of the existing church. As to the function of the church, he indicated the following three roles: firstly, the church must be a place of worship; secondly, the church must proclaim the Word of God to other people; and thirdly, the church must develop Christian virtues through its discipline.

Throughout his life Uemura constantly endeavoured to make the preaching of the Gospel the essential task of the church. He accepted the Pauline emphasis of Kerygma rather than the ethical teaching of Tolstoy. He repeatedly spoke of the task of the church in developing Christian virtues, such as sincerity, temperance, and diligence. He advocated the principle of no smoking and drinking as one of the disciplines of the church.

It is interesting to note his observation on the three trends among the

8. Uemura Masahisa, *Collected Works*, Vol. V., pp. 110.

Japanese Protestant churches of his time. One trend was a group developing along nationalistic lines, objecting to foreign aid, and seeking support from native Japanese Christian sources. Directly opposed were groups completely in favor of cooperation with foreign missions, through whose support they intended to expand their power. Finally, there were those who adopted the strategy of concentrating on the building of strong churches—in order to expand their influence gradually throughout the land. Although Uemura did not explicitly take sides, one would not be far amiss in regarding him as an advocate of the third position. In recognizing the limitation involved in the third position, he added the following remarks in which he pointed at some dangerous pitfalls confronting this group:

“Those who belong to this group, have a strong desire to know nothing but Christ and His crucifixion . . . As one negative consequence, they tend to be blind to the overall picture and lack a positive program. They are apt to shut themselves up within their churches, becoming defensive at the challenge of society. There is a danger of their becoming fossilized.”

Thus he was well aware of the defects involved in the position, although it is a question whether he was able to escape his own criticism.

The varieties and diversities which were found in the approaches of Protestants to social problems make it difficult for one to generalize from the complex total picture. However, there are several characteristics which become evident throughout this study of the relationship between the Protestant churches and social problems in Japan.

(1) First of all, throughout the study it is hard to find the type of approach in relation to culture which understands that “Christ is the transformer of culture,” if one may use H. Richard Niebuhr’s term.

Takakura Tokutaro, a most influential pastor and once the president of Tokyo Theological Seminary, pointed out four types of relation between faith and culture in his *Fukuin teki Kirisutokyo*. The first type includes those who tend to identify faith and culture closely, putting them together on the same horizontal plane. The second position is the position taken by the Catholic Church which makes a synthesis between the two. The third type is the biblical position which, according to Takakura, holds to a dualistic interpretation of the relation between God and the world. The final type includes those who take a mystical and pietistic attitude toward culture and tend to withdraw from it. It is rather clear that Takakura himself belonged to the third position in his typology.

It is interesting to note that a fifth type which Professor H. Richard Niebuhr sets forth in his *Christ and Culture* is entirely lacking in Takakura's Typology.

(2) Secondly, as to the specific approach to social problems taken by the Protestants, the emphasis was placed upon social service rather than social action. The contributions of Protestants in pioneering in the field of social work in Japan should be regarded highly. However, this emphasis tended to overshadow the other approach, of concern with the causes of social evils rather than simply with the results.

(3) Thirdly, among the methods of approach used in the institutional churches, there was much exhortation and some education, but very little action was taken on a "level of contention," if we may use Goodwin B. Watson's terminology, described in his *Action For Unity*. Exhortation through pulpit and writings was the main method used by the churches. There were few penetrating educational approaches to social problems in local churches and on the national level.

(4) Fourthly, the approach of the churches to social issues was usually on an individualistic basis, with little concept of the church's role to witness prophetically, as a social institution, to a concern for social justice. Individual conversion through Bible study, evangelism and teaching was stressed, for it was believed that the change of the individual's soul would bring the change of all society. They fail to recognize the importance of interaction in checking and determining social policy.

(5) Fifthly, as to the source of authority in the Protestant groups, we realize that there was, predominantly, recognition of "personal charismatic authority" rather than "rational" and "traditional" authority, to use Max Weber's terms.

It was not the authority established through democratic representation within the organization but it was an authority which depended upon respect of noted individuals such as Uchimura, Kozaki, Uemura, Kagawa, and others. In dealing with social questions, what the outstanding leaders said became more important than to establish, within the framework of the organized church, a cooperative effort and a common discipline to investigate and to wrestle with the issues.

(6) We should note, also, in evangelism in a non-Christian environment such as Japan, it is necessary to make a special effort to establish some "point of contact" with existing culture in order to transform it, rather than to negate it without making such contact. In this regard we may learn from an able sociologist, Malinowski, when he analyzed cultural change in a South African

community and pointed out the failure of missionaries to make a genuine effort to establish a "point of contact."⁹

(7) Furthermore, the confusion of Puritan and Confucian ethics among Japanese Christians led to the development of pietistic disciplines such as strictures against smoking and drinking, and appeals to hard work and austerity. This helped to build a kind of pride of virtue among the Christians and tended to restrict a realistic approach to "dirty issues" which cannot be dealt with merely by black and white distinctions; hence these issues were simply avoided.

(8) Moreover, we may point out that through the course of the period there is a tendency for Protestant organization to move gradually from sect type institutions to church type, if we use the classification described in Liston Pope's, *Millhands and Preachers*.

(9) Finally, those who had realized the importance of working through organized social movements and felt the necessity for positive action toward the causes of social evils, with few exceptions, either became impatient over the conservative atmosphere of the existing churches or were influenced by liberal theology and left the churches. Many of them lost the Christian faith which they had originally, and their participation was no longer distinctively Christian.

The central dilemma facing Protestantism in bearing witness to social problems is to find a way of action which is not individualistic or conservative and which does not slip into a radical secular movement, but which maintains a balanced program combining education and action, exhortation and contention. As there is an increasing awareness of the need for social concern within the Protestant churches in Japan, we should appreciate and learn from our heritage of the social encounters of Protestantism, realizing the sustaining and transforming power of God working in and through the contributions and failures of the past.

9. Bronislaw Malinowski, *The Dynamics of Cultural Change*, edited by Phylis M. Kaberry, Yale University Press, 1945.

For a realistic Christian witness to the world around us, we need to be correctly and adequately informed of conditions so as to know where the battle lines are drawn. What Prof. Takenaka's article does for the historical background, this article does for the present-day social background, including industry and labor.

The Common Christian Responsibility Towards Areas of Rapid Social Change

A summary of the Japan Section of a World Council of Churches Study Project prepared by The Social Problems Committee of the National Christian Council of Japan

(The editors regret lack of space prevents the publication of the report in full; the following summary is concerned with answers to the questions asked and with the conclusions reached, omitting any account of the discussion that led to them)

Introduction

Japan exhibits three marked characteristics:

1. Japan has adopted many patterns of Western culture without basically changing her own.
2. In the adoption of the *outward forms* of Western institutions and techniques the Japanese have failed to transfer the ideal forming these institutions into actuality. For example, Japan today has accepted the democratic ideal, but actually Japan's basic feudalistic concepts remain fundamentally unchanged.
3. Most people feel no contradiction in this dichotomy.

I. Poverty

The poverty experienced by all classes as the result of the war has been relieved with help from the Allied Occupation and Japan's economy strengthened, especially by the American government's special procurement orders during the Korean war. Industrial wage earners greatly benefited. But as a result, a new class of rich persons has arisen, and in recent years, a very unequal distribution of income has resulted. A table of statistics (industrial labour force as of Dec. 1950) shows 300 persons earning per year ¥5,000,000 (\$13,000) at the top of the scale and 14,300,000 earning ¥50,000 (\$140) or *less*, at the bottom of the scale.

Food: Food continues to be a major problem. Japan must import 30% of her food-stuffs. Food prices are relatively high. The average person must spend 48% of his income on food; in Tokyo, 56% of the income is used.

Housing: This aspect of poverty affects the majority of people in Japan at present. There is shortage of 3,000,000 homes.

The urgency of this problem and the general interest it arouses is indicated by the

fact that during recent elections each major party had as its main platform plank, government aid for more adequate housing.

The average wage earner is unable to build his own house because building costs have risen 400%, but wages only 100%.

The size of the average house in Japan is 60 sq. ft. The average space per person is 2.5 mats (approximately 9 sq. ft.) so that even where housing is available living quarters are cramped and crowded.

Special groups: Certain groups are more affected by poverty than others:—

- a) The Tohoku farmers suffer because their area is a one-crop (rice) area. Unseasonable weather has caused famine the last few years.
- b) The miners in the Kyushu and northern Honshu areas. There has been unemployment because 300 small independent coal mines have shut down. The social results have led to the selling of children and wives into prostitution. (A recent report has come from one mining town where there are 120 families. 50 wives have been sold at \$30 each; these wives are expected to send \$11.50 back to their unemployed husband and children each month.)

Among these groups opportunities for education and adequate medical care are lacking.

Standards of Living:

a) The gap is widening between the “equally poor” of the war years and the “new rich.” The basic pattern of Japan’s feudalistic web society dictates that certain of the official class should live on a higher level, but the labour unions especially have been champions of a greater measure of justice and equality in the distribution of wealth and income.

b) Some efforts are being made on the part of the government and community groups to plan the ‘*ideal*’ solution, but because of the basic “poverty of politics” very little is *actually* being done.

Relief through international schemes of food distribution: Japan has signed an agreement with the government of the United States by which she will purchase \$85,000,000 worth of United States surplus commodities. But the agreement allocates the yen fund to the United States to be used mainly for military and local expense costs, and for economic development. However, the U.S. government will present to Japan \$12,000,000 worth of wheat and powdered skim milk and \$3,000,000 worth of cotton for poor school children. Volunteer agencies, such as the Japan Church World Service, are buying large amounts of surplus commodities to be distributed free to people in need. 80% is distributed through the Japanese Ministry of Welfare and the National Council of Social Welfare; about 20% is distributed by local churches. Large amounts of these commodities have been shipped to such special groups as the destitute unemployed miners, farmers in the Tohoku famine districts, as well as scattered groups of poverty-stricken fishing villages in Shikoku.

It can hardly be said that the above schemes of food distribution are meeting the

needs of Japan.

The Causes of Poverty and The Church: Churches and missionary societies as such are not touching these problems. Only a few individual Christians acting as *individuals* are attempting to understand them and to accept their responsibility for attacking the causes of poverty and related social evils.

Most local pastors are very hesitant to cooperate with authorities in any projects of social reform.

Special responsibility of Christians inside and outside Japan:

a) Christians abroad should try to understand the basic poverty of Japan, her struggle to survive in the face of insufficient land area, housing shortage, over-population and closed markets.

In America, Christians should realize their responsibility in the formation of foreign policy. Two burning points of concern are

i) The extension of U.S. military bases

ii) The possibility of further hydrogen bomb tests in the Pacific.

b) The Japanese Christian community should begin to work more as a community and less as isolated individuals.

II. The Problem of the Community.

1. The old social system of Japan is gradually breaking down, especially in urban areas.

2. The result of the breakdown is that two systems of living have developed side by side. Rural areas are feudalistic, little changed by "democracy."

The same is true of Christian influence. Christian ethics and morals have been accepted by a large segment of society; but organized Christians, Protestant and Catholic, are only 1/2 of 1% of the population.

Many people feel no contradiction in the fact that they accept certain Christian ethical concepts, while at the same time, they adhere to traditional Buddhist and other religious practices; another exhibition of the special phenomenon of the parallelism yet separation of ideal and practice—the ways of the West, and the ways of the East.

Community services: In rural communities, the agricultural co-operatives initiated by Dr. Toyohiko Kagawa are a potent force in organization. Few community services are needed because the feudalistic patriarchal family pattern still exists, but in urban areas, since the Meiji period, the government has assumed responsibility for the care of the sick, the physically handicapped, the deaf, etc. Nevertheless, in actuality such services have been initiated by Christians and Christian institutions. In fact, the majority of institutions for social welfare are Christian (some 300). Historically the government accepts the responsibility; actually private groups perform the services, in many cases receiving subsidies from the government and taxpayers.

Government community service: The National Council of Social Welfare, a semi-governmental council organized four years ago, co-ordinates social welfare activity. It is a federation of Prefectural Councils of Social Welfare, each of which consists of a county

and a city council. The local councils, generally speaking, are concerned with: (1) Family Welfare; (2) Child Welfare; (3) Health Service; (4) Recreation.

Social Change: The influence of the Allied Occupation and the adoption of the new constitution changed the traditional family pattern, particularly by

- a) Decreasing the rights and privileges of the eldest son;
- b) By granting equal rights to women in regard to marriage, divorce and the holding of property.

In applying Christian standards to family life in the present situation there are the following difficulties:

- a) There is no background in Japan for the idea of mutual love and understanding between marriage partners;
- b) Theoretically, although women now have new rights and status, in actuality they must keep their feudalistic status. Practically it means, for example, that a Christian wife (of a non-Christian husband) could not control the education of her children; it is often very difficult for a Christian girl to marry at all.

In regard to education and social change, it should be emphasized that Japan is one of the few countries in the world blessed with the equality of educational opportunities for all. However, these difficulties must be mentioned:

- i) Lack of a clear idea of the aim of education.
- ii) After the war, while the basic aim was proclaimed to be "The Development of Democratic Man," yet actually, the aim is still education for one's personal success.
- iii) Following the pre-war pattern, present-day education in Japan places great emphasis upon techniques and science, to the almost complete neglect of the social sciences and religion.

The Church and the Changing Community: Local churches have done almost nothing in meeting these profound changes in community life although there has been some attempt on the national level through the National Christian Council and the Japan Church World Service.

The Church *itself* has not provided any patterns of new communal living, but there have been notable instances where individual Christians have organized new patterns of communal life based on the Christian gospel: e.g. at Omi-Hachiman, Asahi mura Village in Shige Prefecture, where the Christians are the main leaders in the industrial co-operatives; Immanuel Village, Hokkaido; Ammaka Village in Gumma Prefecture.

III. Rural Development.

The situation in Japan—widespread ownership of small areas with heavy population pressure.

Land reform has been completely carried out, with peace and relative satisfaction under the Allied Occupation, but the reform applied to farm lands only. It should be extended to forested land.

Progress has been made since the war in increasing yield, in improved irrigation, in limited crop rotation and in the introduction of light farm machinery.

International assistance would be valuable in (a) continued assistance in opening migration opportunities for repatriates and for second and third sons; (b) the introduction of techniques for changing the farm patterns of one-crop regions; (c) in the help of the Heifer Project in making available thousands of cows and tons of clover seed, as well as light farm machinery to help in rehabilitation.

Most organized efforts of Christians concerned with these problems are through The Japan Church World Service Committee. One hundred Rural Gospel Schools have been established and several Rural Community Centers in an effort to help people adjust to a new pattern of life.

IV. Industrial Development.

In Japan there is a general desire as well as official government policy for further rapid industrialization. Rural development and improvement would not be sufficient for a healthy social welfare without increased industrialization.

Problems of workers and youth:

- a) Separation from the *mores* of the home community.
- b) Spare time with lack of healthy recreational facilities.
- c) In the case of the second or third farmer's son, a feeling of being unwanted leading to the loss of the sense of responsibility towards his family and its traditions.
- d) "Democracy" too often represented by a "boss" in the factory.
- e) Miserable and crowded living quarters from which the houses of prostitution are an escape.

The Churches and Industrialization: On the whole, the churches and missions have not understood their function in relation to this process. There is, however, a marked growing awareness of it. ((See the Statement of the Social Problems Commission of The United Church (Kyodan).))

The church is doing nothing as far as vocational education is concerned.

There is some community work in industrial areas conducted mainly from the social welfare approach. One of the most frequent services performed by the churches is that of the care of the children of working mothers. A few pastors have concerned themselves with providing for the leisure of the workers, but mostly the Christians feel that they must operate in a world apart. They have taken little interest in the labor movement, but its growing strength and influence has at last given rise to an awareness of the church's responsibility.

The church, except for a few individuals, has been unconcerned with the problems of the 2,000,000 repatriates, the 4,000,000 segregated (outcasts), and the 700,000 Koreans none of whom is really integrated in Japanese society.

Dehumanization and The Dignity of Labor: Much needs to be taught by the church concerning the individual dignity of each person, who has rights of his own as well as a duty to serve his family or his particular group. Certainly Christianity is the

only religion which has anything to say at this point.

Foreign Capital and the Social Effects of Dependence upon it: There is a need for foreign capital but it should not be the controlling factor in any industry. It is best that it should be provided by an institution such as the World Bank.

Foreign enterprises can have undesirable effects on social conditions and on internal affairs if such enterprises have strings attached, or expect to exert foreign control by virtue of the dollar. Certainly such string-attached-aid as the U.S.M.S.A. (Mutual Security Act) is not desirable.

Private Enterprise: Private initiative is necessary in promoting industrialization. However, here in Japan, there is often little or no concept of a private company serving the general good of the people.

The State and Enterprise: The government has a major role in promoting industrialization, especially in opening new areas for trade. In addition, the government owns and operates the Japanese National Railways, The Telegraph and Telephone Service, and The Tobacco and Salt Monopolies.

Social legislation in Japan is very progressive, in fact some laws on the books are so far ahead of the times that they cannot be enforced. (They are too 'ideal' to be put into 'practice.') On the other hand, old age protection is still left to the old family system.

There are a few cases of Christian groups setting up small industries, e.g.:

Health Foods Industry, Rev. O. D. Bixler, Church of Christ, Ibaragi Prefecture

Omi-Hachiman Mentholatum Co., Mr. Merrill Vories, Hitotsuyanagi.

Origen Electric Co., Tokyo.

Many non-Christian industrialists are watching and eagerly trying to learn from these businesses of their secret of success. It is generally considered that they have an influence beyond their size and position in the business world.

V. The Development of Political Institutions Promoting Fundamental Social Justice and Freedom.

The conviction of the church, in this matter, has, for the past half-century been concerned rather with the saving of the individual than with his society, but during the past several years an awakening interest in the church's responsibility to help bring into being a "Responsible Society" has arisen. There is an increasing number of younger ministers vitally concerned with the Christian witness in society.

The most urgent problems of political life in Japan today are:

1. Issue of Peace or War—Japan's place as a neutral nation.
2. Revision of the Constitution to permit rearmament.
3. Anti-prostitution law.*
4. U.S. military bases and the accompanying moral and social problems.

There is also a general feeling that Japan is still being influenced...by American foreign

* cf. J.C.Q Vol. XXI No. 4., Oct. 1955, P. 328

policy, which results in a general attitude that Japan enjoys only "incomplete independence."

Japanese Christians are free to participate in government; there are more than fifteen members of the Diet who are Christian. Christians are also free to cooperate with any political party except the Communist. However there is no organized group of Christians who are trying to translate their faith into action in political affairs.

VI. The Problems of Population Pressure.

The rapid increase in population is the greatest factor in hindering a sound development in Japan.

Migration is limited, as only Bolivia and Brazil, with several other South American countries, permit it freely; strict immigration laws limit it in other countries. (See the Japan National Christian Council Statement on Japanese migration submitted to the Evanston Assembly in August, 1954.)

In the ethnic and religious traditions of Japan there are no ethical or spiritual objections to birth control education. In the church and among individual Christians there is no specific attitude regarding the problem of population and birth control; however...the majority of Christians have a positive attitude regarding such problems.

VII. The Impact of the West

Since the Meiji Era, most people in Japan have been of the opinion that as long as their natural cultural heritage could be preserved, they should adapt conditions in Japan, when necessary, to the modern western world. There *is* need for outside technical and administrative assistance and organizational leadership in the accelerated development of Japan, provided that (a) it is international in character; (b) there are no political strings attached; and (c) Japan's cultural patterns are not disrupted, thus arousing national feeling.

As far as past experience of dealing with Western assistance goes, it has always been directly between governments, particularly in the case of the American government after the War, when so much of the aid did have strings attached. It always seems that Westerners are too eager to transplant ideas and techniques directly into Japanese soil, without first understanding conditions and culture in Japan. Hence the need for assistance to be *international* and adapted for the most effective use here.

The churches of the West can play a vital role in the acceleration of social and economic development in Japan, without adverse moral and social complications, by making a conscientious attempt to understand the basic social and economic problems which she faces. One such problem is over-population, and a specific plan for action could well be an effort on the part of the World Council of Churches to facilitate Japanese migration to other countries. Another way to help constructively is for more Christian laymen—statesmen and businessmen—to come to Japan. Their example is sorely needed here. Still another need is for "fraternal workers" specially trained in meeting social and economic problems who will work with Japanese Christians on an equal basis.

The Christian church in Japan can pave the way for this enlightened international

assistance by ceasing to exist for itself alone, and seeing itself as the partner it is with the other churches of the world, in bringing to society everywhere the message that Christ came to save and redeem, in the largest application of those terms.

Hokkaido Missionary Fellowship

The Hokkaido Missionary Fellowship held its autumn meeting on October 4, 5 and 6, at Kawayu in Akan National Park. Hokkaido is blessed in that there is a strong sense of fellowship and a desire for cooperation between all the non-Roman missionary groups. Only one denomination feels unable to participate fully in the H.M.F., but they have attended one or two conferences and are co-operative in every way. And so all the groups from Anglicans to Pentecostals share their experiences and are strengthened by this fellowship.

At this autumn's conference six speakers from the Anglican, Southern Baptist, IBC, Pentecostal, Swedish Evangelical and Overseas Missionary Fellowship gave their various views on the philosophy of missions and the policies of their groups here in Japan. It was not only interesting but also helpful in knowing the differences and the similarities in the groups. Discussion groups discussed the topic, "What Aspects of Japanese Culture Can Be Used in Helping the Work of Evangelism." This was considered most constructive as too much time is usually spent in discussing the difficulties and obstacles.

Kawayu provided a beautiful setting with the autumn colors, and the fellowship was a means of refreshment and inspiration for all.

Who will gainsay that it is good for the missionary to submit to critical suggestions about the way he carries out his mission? Or deny the importance of discerning the hopes and expectations of those for whom the mission is intended? Indeed, the honesty and sincerity of a statement like that of the following article might well incite the missionary to reflect upon the way he is going about his work.

Evangelism from the Worker's Point of View

ISAMU KATO

I do not have an adequate acquaintance with the motives that bring missionaries to Japan, nor with their activities in Japan, nor yet with the nature of the relationship they maintain to their churches at home. May I nevertheless advance an opinion about their work on the basis of what I have seen and heard, however little? If it is mistaken, I hope I may be forgiven; if it is in any sense true, I trust it may be taken to heart by the missionary reader.

From the beginning of their history, the Japanese have ascribed divinity to the sun, wind, water, animals—to all creatures of Nature; not only so, but they have revered their ancestors as gods. To these “native” beliefs, there has been added beliefs derived from Buddhism and Confucianism, both imported into Japan from China.

Then, in recent times, there is a growing tendency to have faith in scientific progress, to believe in the philosophy of materialism, which faith and which belief have taken hold and been accompanied by a denial of religion.

While Christianity is ever more widely “affirmed” in Japan, it is as a rule regarded as simple morality. And God, seen through the eyes of “natural faith” or theistically, is as readily denied as affirmed. Good, evil and sin are not thought to be matters related to a belief in God, but rather matters of social mores to be determined by moral judgment.

Miracles are either denied as superstition or accepted, when they are accepted, because “one feels that way about them.” Hence there is no possibility of properly understanding the sacrifice of the Cross or the meaning of the Resurrection.

Herein lies the difficulty of evangelism in Japan. Evangelism has to help those who are presently without any proper understanding of God, and who in

spite of being involved in sin do not recognize their condition, to understand the meaning of the Love of God for sinners and the revelation of His Love and Forgiveness in His Son Jesus Christ.

I am often attracted by the voice of some missionary coming over a loud-speaker and have seen missionaries passing out pamphlets on some busy street corner. The voice may be proclaiming, "God is Love; you are sinners; come and enter into the Salvation offered by the Lord!" And the people, by and large, have ears but do not hear; they watch all this but do not see. Most of them probably regard such activity spitefully. Once in a while, there may be some who are interested in the praying or singing of the hymns, or who will even want to attend church, moved by vanity. And we cannot deny that some among them will have the eyes of their hearts opened to enter into Faith.

As evangelists can we say that adding numbers to the list of the "saved" by such casual and easy means is true evangelism? True evangelism must be the slow maturing action of Love with individuals. To be taken in by the techniques of mass-communication, to gather in as many "decision cards" as possible in a short time may indicate that the missionary is too much preoccupied with a responsibility to the church back home to produce results and quickly! If that is so, it is a purely human and vain ambition, hardly the true response to the Love of God and cannot be accepted as behaviour showing a genuine love of one's fellows.

For this reason, I would speak for the workers in expressing a hope with respect to the work of the missionaries. While we respect the fact that they come from great distances to devote their lives to the evangelism of the Japanese, if they have come to work here, they should first enter into the lives of the Japanese, learn what they are thinking, know what their problems are, understand how they regard Christianity. Then they would endeavor to explain their message through confession of their own sinfulness before the Japanese and join together with them in a genuine attempt to find the solutions to the many real problems that confront people, especially the workers, in Japan today. The Japanese are greatly harried by the problems of making a living, the question of peace as the prerequisite of the possibility of making a living; and we hope for the missionaries to understand this. If the missionary will apply himself in great earnest to the consideration of concrete problems of this nature, he will find he has many earnest listeners among the Japanese.

Japan is the recipient of large contributions of money and personnel for the work of evangelism. It is said that there are but 500,000 Christians, or less, in

Japan, when Catholic and Protestant believers are all counted. This means that the task of evangelism has hardly begun. What a field for pioneering! We are grateful for the funds that help carry on the work of evangelism, for the devotion of the missionaries, but for the very reason of receiving so much help, Japanese have come to exercise a great reserve towards the church in America and elsewhere, and their freedom of action is thereby curtailed.

I know only a few missionaries, but they are earnest; their activity is not conspicuous, but they are greatly respected by the Japanese with whom they work. They can understand a situation like that of the employees of the Japan Petroleum Products Company, the company where I am employed as labor leader. As with so many other companies, it is only the office and technical personnel, the so-called "intellectuals" of the company, who are interested in Christianity and among whom one finds believers. The rank and file of the workers remain untouched by Christianity.

The pastors of the Christian Church in Japan, that Church itself, are far from having fulfilled the task of evangelism. The workers, indeed, have no time to go to church; they have no knowledge of or interest in Christianity. Hence, the pastors have no recourse but to carry their message into the workshop and the homes of the workers. Fortunately, there is a growing tendency on the part of the United Church of Japan to take more note of this situation and to become concerned about it, recognizing the patience and struggle that will be required to meet it. If the cooperation of the missionaries can be gained for such an effort, I am sure the joy of the Japanese Christians will be full!

In this article there is a welcome insistence upon the necessity for the "attitude of confession" in carrying out the mission of industrial evangelism; and upon holding inseparable the "what" and the "how" of confession, the "true message of the Gospel" conveyed through "organized group witness."

Evangelism of Industrial Workers

—From a case in the F. factory—

PAUL Y. KUMAZAWA

Fujikura Densen is the most typical wire factory in Japan; it has about 1200 employees. It is already sixty years since it was founded, but until recently no one had ever heard that there was a Bible studying group in it. The place where this factory is located is Koto Ward, a typical downtown district of Tokyo and one of the least advanced areas for Christianity not only in Tokyo but also in the whole country. Of course, it is not easy to determine whether the inactivity of the Christian movement in this factory is due to this environment, or whether the neglect of Christian evangelization in the downtown area, where the majority of the inhabitants are industrial workers, is reflected in the slackness of evangelism in this factory. Perhaps we may say that these two elements combine to make the state of affairs much more difficult. But in spite of such growing difficulties which come from such conditions within and outside the factory, it happened that a new Bible studying group was born in this factory for the first time in January 1955. How did it start? (past) What are its problems? (present) How should we push over such difficulties? (future) I shall be very glad if we can learn about evangelism of industrial workers by looking at the little case in this F. factory.

I. Starting Point

The first chance of starting Christian activity in this factory was given in December 1954, when a quite short personal impression of a factory girl was printed in the factory paper. In this paper, when she and several others were asked what was the greatest event for them during that year, she answered that for her it was the fact that she could enter the Christian Church. This very short and simple answer, only a single sentence in the eight-page paper, made the starting point of the Bible studying group in this factory. This single

line was not overlooked. There were at least three other Christians who read this answer with great interest. Soon they met together, and each of them said, "I thought I was the only isolated Christian in this large factory. I am very glad and happy to find out that I am not lonely at all. Let's unite together and start our activity as Christians." After talking and praying, these four Christians, who had not known each other until then, made up their mind to have a weekly Bible study meeting. They used the noon recess, brought their comrades from the workshop, and began to carry on their plan. After a few months, they came to realize that they needed some adviser and asked me, who had just begun to perform my plan to make a new Church in this area, to help them. Now they have a Bible study group every week after the end of their daily work as well as a weekly chorus group for hymn-singing, during the noon recess, under the leadership of the chief member of the Bible study group.

What does this starting point show us?

(a) First it shows that evangelism in this factory is not a movement from outside, but from the inside. This was thoroughly a spontaneous movement, which also indicates the peculiarity of occupational evangelism in this country. (See Rev. M. Fujita's description in "Handbook for Lay Evangelism", p. 307. Published by N. C. C., 1955.)

(b) It began as a lay activity, just as Dr. Brunner, who was one of the most powerful advocates of industrial evangelism, always asserted it should.

(c) Single Christians united together and made an organization. The Report of the Conference on Evangelism (Zenkoku Senkyo Kaigi), 1954, shows us that it is very dangerous to act without an organization. Lonely and isolated Christians are strengthened through an organization.

(d) This chance was given by the attitude of witness of a young factory girl. This attitude of witness I should like to call the confessing attitude. Of course, this does not mean to repeat static dry creeds, but on the contrary, it means dynamic Christian action "here and now".

Spontaneous movement, lay activity, organization, and, as the basic thing, the confessing attitude—these four were the elements which made the starting point of Christian activity in this factory.

II. Recent Problems

It is reported that the number of Christians among industrial workers in recent Japan is about one percent. (Rev. M. Fujita, *op. cit.*) But in the case of F. factory the rate is much lower than the average. As I already mentioned, active Christians are four among more than 1000 workers, and those who have

an interest in Christianity and attend the meetings are less than 2 percent of them. And one of the rare phenomena, which is not often seen in another country, is that in our meeting, of a Protestant Bible study group, we have attendance not only from a member of the Anglican Church but also from the Roman Catholic Church. Think, we have Roman Catholic attendance in our Protestant Bible study group! And this ecumenical phenomenon shows how severe is the situation in which they are placed. It is, so to speak, a front line of battle where everyone is compelled to put his force together with others and endure the pressure of the situation. Then, concretely speaking, what character has this pressure? This may be considered in two points: from the general situation of Japanese society, and from the specific situation in the factory.

(a) We may call the general situation of Japanese society by the name of secularism. Before I wrote this report, I asked the members of the Bible study group to institute an inquiry into the opinions of their comrades in the workshop who did not want to attend our meeting. This investigation shows that there are two tendencies of thought among the workers about Christianity. One is the atheistic attitude which declares, "I don't believe in God and would not like to attend such a meeting." The other is the indifferent attitude which says, "Oh, I have never thought of such a matter at all!" These two attitudes may be summed up under the name of "secularism." Of course, these industrial workers are surrounded with several traditional religions. Especially downtown, we can find shrines or temples on almost every street corner. But all these religions are "given" religions, and not a "chosen" religion for them. They have never thought that they must choose their own religion under their own responsibility. As they did not choose their religion, it is quite easy for them to cast all religion out of their lives. Among these workers, we must tell them that Christianity should be chosen as a life and death matter; and since we cannot do this in a wholesale manner, it needs time and patience.

(b) The next point is the misunderstanding of the Christian attitude to labor. In this factory, there are two bulletin boards, one for the employer and the other for the employees. The latter is usually used for the notice of the Bible study group, so that they may feel the meeting is their own. But recently we have heard that some leader of the labor union is saying that Christian activities are done in this factory to make conditions profitable for the employer and not for the employees. And, as a matter of fact, the leader of the chorus group for hymn-singing was asked by the employer to begin an opposite movement to the vocal movement (*utagoe-undo*) of the workers. These facts will show that

the Christian attitude to labor is not rightly understood by either the employer or the employees. In such a situation, we must endeavor to let them know that the Christians are the real friends of the workers and show them the true meaning of labor, saying "yes" and "no" clearly, both to the employer and to the employees in the name of our Lord.

III. The Way to Move Forward

How should we cope with such a situation of secularism and of the misunderstanding of the Christian attitude? Our way forward may also be considered in two points: about our basic attitude, and about how to make this attitude effective.

(a) In the starting point, we have been shown that the confessing attitude is the basic one for occupational evangelism, and here we must affirm it again. We must carry through this attitude, and if we really find ourselves in such a situation, we cannot choose any other attitude. Dr. Brunner once told us that we have passed the stage to "appeal" to the non-Christian world; rather we should "attack" the world. The confessing attitude will always have such an attacking character, for it realizes itself "in" the situation and does not stand "to" the situation. If we stand "to" the objectified situation, we can not help "appealing" to it with an "applied" character; but whenever we stand existentially "in" the midst of the situation, we will be able to have the "confessing" attitude with an "attacking" character. And this confessing attitude always has two inseparable aspects, message and method—that is, the problem of "what" and "how." The confessing attitude cannot be indifferent to either of them; and if we always have the true message of the Gospel and the most suitable method to express it in the situation, we will surely be able to cope with the above mentioned problems. This is what the confessing attitude promises us.

(b) At the starting point, we have also indicated that the confessing attitude was made effective by organization, and this fact should be repeated here. The confessing attitude is much more powerful and effective when it becomes a common action than when it is an isolated one. I think we could learn much from the Christian Workers League in Scotland about this organization. We have to make an organic section in the workshop, and train every member so that he can always have such a confessing attitude in every corner of the factory. And it is quite desirable that this organization be extended outside a single factory to make an organic unity with other groups. The occupational evangelism in the Tokyo district already has a connecting system among several

groups; such unity needs to develop not only among "white collar workers" but also among all kinds of industrial workers.

An Experience In Industrial Evangelism

1. The Beginning Contact

In June of 1954, Mr. Koike, former head of the labor union at the Ashinori Textile Company located in Higashi Yodogawa ward of Osaka, came to Reverend Fumio Koike, his cousin, with the following request. Since the 250 girls in the dormitory of the company were from the rural areas, life in the city was strange to them and there was danger from the bad influences of the city upon them. Therefore, Mr. Koike wished to create a group for the girls which would have a religious atmosphere, be enjoyable, and serve to fill a spiritual need of their human life.

It was by chance that I learned of this opportunity, and I decided to see whether I could enter this factory to lead such a group. As a result of several conferences with the leaders of the labor union, it became evident that it would be impossible to allow only one religious faith to evangelize in a situation where most of the girls were from Buddhist families, so it was decided that the program would be inaugurated under the culture division of the union, and that the program would consist of recreation and hymn singing, meeting twice a month. About 30 girls came to the first meeting, and the meetings have continued now for almost a year and a half.

2. Program

In general, parlor games are the core of the program. At present, the girls take turns in pairs, reading the game book, selecting games, and leading the group at the meeting. When that is impossible I lead the recreation, (i.e. folk dancing, walks on nice days, volley ball, swimming in the ocean in summer, picnics in fall). In addition, there is hymn singing and always a talk on some short but famous passage from the Bible.

At times, we have had slides and filmstrips, puppet shows, and visits from caravans of seminary students. On Christmas, there was a candle light worship service and a party to which the leaders of the union were invited. Another time, Reverend Koike of Koonan Church gave a sermon and the church choir sang for the group. I have also made contact with the Juuso Church which is not too distant from the factory.

3. Relationship with the Labor Union

In 1954, the group was under the auspices of the union. I was satisfied with a meeting without any definite purpose except that of establishing a personal contact with each individual in the group. With Christmas as the turning point, the union felt that it could no longer officially support a meeting for one specific religious faith and with a limited number of participants. The union came to feel very strongly that henceforth if the meeting should continue it should have no relation with the union. In that case it could be free to limit the number of members and to have a definite religious emphasis. Also,

the company was very wary about an outsider coming into the factory as there was fear of communist influence and possible detection of production secrets. Therefore, I had direct interviews both with the company and the labor union leaders about these conflicts. The result was that the right of the members of the union to call in a teacher was recognized and that both the union and the company found no reason to oppose this practice. However, the union and the company would give no direct support to the program, and so those girls who were interested were gathered, and a recreational group was organized on a voluntary basis. Nevertheless, I continued to hope that the union would recognize that it ought to have a program for the girl workers who actually form the main part of the union.

There are 450 members in the union and divided into 5 sections corresponding to the different factories of the company, the one at Juuso being the largest. Recently, they requested a 20% wage raise, and received an 18% raise and temporary allowance as a compromise. At this time, the union had reflected on the fact that they were weak and had no capital funds to support a labor struggle, so they entered Zensen Domei and Sodomei and won their victory as a result.

The vast majority of the employees are girls from Kagoshima and Niigata and their average age is 17 or 18 years. The company brings girls to the factory from these two rural areas after they have completed Junior High School. These girls do not come to the factory via government employment offices but are gathered through middlemen (shuusennin) who contact their families. Osaka is distant from the rural areas of Kagoshima and Niigata. The middleman comes to Osaka, gathers the gifts which the girls have bought for their parents, and delivers them upon his return, since the girls themselves are not able to make the trip. In this way, the parents are made happy and the middleman uses this opportunity to make them aware of their debt of gratitude to him, and to display these gifts to attract future prospects.

These girls save money even with a low salary, and after 3 or 4 years, they buy a sewing machine as preparation for their marriage when they return home. For those young girls who remain in Kagoshima, this is cause for great astonishment. As their one desire in coming to the factory is to buy various things in preparation for marriage, they are lacking in awareness of their being workers, and their interest in the union is consequently very weak. Also as they use the dialect of their own area, they are bashful about speaking in front of other people, and do not express their opinions.

In the dormitory, there is a person called the "teacher of their working place" (shokuba no sensei) and this person answers their questions even about savings. Some of these people are about 31 or 32 years of age and have risen to this position from the bottom. There are two dormitories, and 12 girls live in a 12 mat room (one mat is 6 feet by 3 feet). Work is in two shifts, one from 5:00 A.M. to 1:30 P.M. and one from 1:30 to 10:00 at night. In each shift there is one 30 minute break for a meal so each shift is 8 hours of work. The first wakes at 4:30 and the second shift at 6:00. At that

time there is a roll call, and they clean up their quarters. There are several kinds of machines in the company, totaling about 1,000. In conclusion, their labor conditions are not inferior to other companies; but without violation of the labor law, I feel they are forced to do rather heavy labor. Therefore, it is necessary to give them a consciousness that they are laborers and workers, not just sojourners for 2 or 3 years, and to help them decide that they have strong roots in their place of work. Such a decision would probably strengthen the labor union.

4. What Has Been Accomplished, and What of the Future ?

The result of placing the main emphasis and importance on contact with individuals has been that the unity of the group has been strong and at times they have opened their hearts and spoken freely. Up until now, they had only spoken jokingly about marriage, but in the group they have discussed the problem seriously and taken interest and concern in their future.

Also, Mr. Tozuka, a graduate of Aoyama Gakuin Christian College, has been in the center of the group, and has been reawakened to the Christian faith which he learned there and has started to go to church again. Also, the union is expecting him to become the next head of the propaganda and education section of the union. Perhaps at last the union has recognized the meaning of our group. Also, henceforth, I want to work toward that end. I hope that from now on I may witness outside the group as well. Finally, a few members have started to attend a neighboring church.

Kazuhiko Higuchi, Student of Doshisha Theological Seminary.

The author of the following article displays an exemplary grasp of the situation he discusses and indicates that no less an understanding of the people and their condition will suffice as a foundation for the task of evangelism among them. We are grateful for so serious a presentation of the scope of the task as well as for the account of experience in relating the Gospel to a situation, which reveals a "Wisdom far greater than the wisdom of men."

The Evangel to the Kyushu Coalminers and Industrial Workers

THEODOR JAECKEL

One million people are packed today in the mining area of Northern Kyushu where 70 years ago there were only small farming villages. Clusters of low, grey workers' homes dot the landscape, lined up row on row in drab monotony. They are drafty, weakly built structures, exceedingly flimsy even by Japanese standards. Originally coal miners were often former convicts or other people who had wrecked their lives. Even non-miners, such as teachers, only went to this region if they could not find work elsewhere. Everyone had an inferiority complex. But since the end of the war many of the six million repatriates have moved into these parts simply because the houses were not damaged. They are people with a wider horizon and with a sense for higher ideals. Nevertheless the general mental level still remains low, and the amusement the average young miner seeks is shallow and usually degrading.

Also noticeable is the depressed and worried mood that weighs heavily on the whole area. This is due to the increasing possibility of the loss of one's job. American coal which is better than Japanese coal is sold at ¥1,000 per ton cheaper in Kobe than Japanese coal. The reasons are the unrealistic rate of dollar yen exchange and the high cost of mine operation in Japan. The equipment is so outdated or outworn that the output per producing unit per month was 11.3 tons in the second half of 1953.¹ The only way out is to rationalize the feeble coal industry.² That involves growing unemployment for the worker; employment in the mining industry has been steadily receding.³ In July, 1955,

1. The equivalent in Europe is ca. 35 tons, and even more than that in America.

2. Use modern machinery instead of men and close inefficient mines whose productivity fails to reach 60% of the standard rate.

3. If the employment index, 1951, is put at 100, it was 90.5 in 1953 and 86.2 in July, 1954. There were about 600,000 coal miners in Japan in 1948 while in March, 1955, there were only 400,000.

the government put into force a new coal industry rationalization plan which will raise the monthly productivity rate of the coal miner to 18.4 tons. But this means that 60,000 miners in Kyushu will lose their jobs. Dismissals under this plan have already started. That will put the mining industry on a sound business basis, but as the government does not take any steps to build new factories with the growing profit of the mining industry, the brunt of the load is forced upon the dismissed miners. We can almost hear the whisper going through the mines, "When will I be fired?"

Monotony and dreariness, a low level of culture and amusement, mental depression and general discouragement are the present characteristics of the coal mining area. In such an atmosphere the Gospel has a real chance to be understood. It brings joy, high ideals, and courage. It changes the atmosphere in a visible way. When last New Year a couple of miners faced unemployment they listened by chance to the Lutheran Hour broadcast and decided that they would join the church near them. They felt that they needed moral strength and courage not to fall into a degenerating life of inertia and drifting despair. It is the straight message of a saviour for soul and body which appeals to the miners in this situation. It is preached and they understand it easily.

Let us visit the church in a mining village. We find there a group of young workers who practically explode with joy in whatever they may be doing, whether they be singing, praying, having a discussion, or drinking tea. They have surrendered all their trouble to their Lord Jesus Christ. They know that He cares for their needs and that they are not alone. They trust Him and believe that He will carry them through. When last winter a mission board gave \$1,000 to the depressed miners, this church distributed its share to its unemployed members as working capital to start little peddling businesses. When a member is now faced with unemployment the Christians in the industrial cities get informed about it and try to find a job for him. That lifts up his morale. He knows that he is not alone and forgotten; he knows that he is a member of the living body of Christ.

Actually it is not easy to find a job for a miner outside of the mining area. Many factors are involved: housing, separation from the family which—if having no faith and, therefore, no daring courage—sometimes is opposed to such separation; backwardness of village people who are not fit for the requirements of city jobs; the city's general disrespect for the "low-level" people from the mines. Therefore their minister is conducting at present a survey which he wants to send to the Christian Members of Parliament in Tokyo in order that they may

consider building in this area a brick-making industry which would use the slag heaps as material. Only faith, courage, brotherly love, perseverance and prayer can overcome the many disappointments. But all sides that get involved in this business of applied faith are highly blessed with an experience of the risen Christ. (Who would like to join us and offer a position to a Christian of the depressed area?)

Christ gives these young people a high ideal—to serve in brotherly union. They flock around their pastor, who was a repatriate from Okinawa and worked for 3½ years after the war with a blasting group down in the mine to support his wife and four children. Many used their free time when a year ago they built a kindergarten and a room for a youth center where they can bring their friends from the pits and give them a chance to continue their education and have healthy recreation. Their Church furnishes a home, a warm welcome, and an ideal to those of the younger generation who display good will and have higher ambitions.

In another mining center, the old, wise minister has a flourishing church which he has been leading for the past 20 years. He radiates love, patience, and liberty through Christ in all situations. He has a group of capable assistants. The outstanding one, a former cadet, is now a student in a theological seminary. He went into the ministry in order to be able to serve the miners better. When a dozen members of his Christian Workers Association were about to lose their jobs, he interceded for them with the management and fought like a lion. This was dangerous, because such conduct was considered improper. Superiors expect obedience only. Immediately he was branded a communist. But he succeeded. All of them either kept their jobs or got new ones. It was here where the message of the risen Lord, Who awaits us in the difficult situation of unemployment, calling us, "Come to me," struck the hearts of a couple of seekers, so that they for the first time understood what fellowship with the living Christ means. Now they live and fight with conviction and expectation under His guidance and care.

We continue our visiting trip and come to the mining center of Iizuka in a valley surrounded by slag heaps. The highest slag heap of Japan (346 feet) is one of these. In ten years most of the mines will be exhausted. Then this district of 350,000 inhabitants must look for new work. The management are planning to move whole establishments, including the hospitals, to yet unopened areas. Some of the new fields are under the sea. The building up of other kinds of industry is being considered, too. We held a service at the foot of the highest

slag heap in, a miner's home, for his comrades and friends in the neighbourhood. He became a Christian a few years ago when he recognised the emptiness of his life while he was sick. After a friend showed him the powerful majesty of Christ, he threw his old life behind him and started anew. His wife followed him. He works above ground and receives ¥11,000, as compared to ¥18,000-¥31,000 a month earned for working underground. He needs ¥4,000 more for his wife and two children. He earns this together with his wife by side jobs.

Even their pastor engages in selling tea from house to house, because he is underpaid by his poor congregation. His small young church has yet only 35 members, but they are just now enlarging their church building. Some words of this poor, but courageous minister impress us with their significance: "Without Christ there is no solution for Japan's problems." These problems include honesty and matrimonial fidelity, cooperation and good work, the awakening from the indifferent humdrum way of life, the care of one's neighbor, and some practical plan for the future. Only through Christ will the Japanese miners receive power not to follow the strongest influence blindly, but to take their fate into their own hands and use their creative energy.

The evangelist meets quite a different atmosphere when he works in one of the respectable steel mills, glass factories, or chemical industries which are built around the 20 miles of harbour facilities in Northern Kyushu. Two approaches have been tried here.

One is the aggressive evangelistic approach. A minister, a converted former communist, sent his church members in teams of 2 or 3 into the workshops and offices where they are employed, instructing them that there they have to witness for Christ. The general situation which each single team was going to meet was explained in the weekly prayer meeting of the Church, and the teams were sent out into their fields, backed by the prayers of the whole body of the Church, as the Church of Antioch did with Barnabas and Paul. (Acts 13: 2, 3). At the next prayer meeting they had to report about success and failure, and they received in the fellowship of believers anew the power of the Holy Spirit for their witness. After some weeks it became evident that these teams were lacking an essential training for their service. They had no answers in the field of social ethics. They soon were asked by their fellow-workers in the workshops what the Christian's attitude is towards a strike? What the Church teaches about property and capital? Whether a Christian should take an active part in the difficult job of a Labour Union leader? Whether the Church believes in socialization? What the Christian's position is in the struggle going on between Labor

and Management? What the Church's program for a sound society is? etc. The Christians were not in a position to answer these questions of social policy, as they never had had any training along such lines. They had never heard what the Biblical or Christian view of work or of property is, or what the Christian understanding of a "responsible society" (Amsterdam, 1948) is.

The minister admitted frankly that his knowledge neither of the bare basic facts of economic and working life nor of their Christian interpretation was profound enough to give instruction and guidance to his Church members. They realized that they have to prepare themselves properly for such a task. What is needed for ministers and laymen who are awakened to the obligation of evangelism amongst industrial workers is instruction and schooling in social ethic as applied to the problems they are confronted with in the workshops and offices. A warm believing heart is not sufficient. It needs knowledge, instruction, and training.

Labour Gospel Schools and evening courses are necessary for the Christians to become better fighters and for the interested non-Christian workers to satisfy their longing for solid information and education. With this aim in mind we have had summer Labour Gospel Schools of two days and we are planning to have continued weekly evening instructions on a Christian basis, as they have been and are offered in Tokyo, Osaka and Hamamatsu. The difficulty is not only to find teachers who will talk plain enough to be understood by tired workers but also to have a literature which is concise and clear and gives reliable guidance, so that it can be placed into the hands of the worker and enable him to know what he as a Christian is fighting for in the field of social politics.

The Christian in the world of business and labour is constantly called upon for responsible action in four fields. 1. Different groups struggle for power and dominance in the state, and on the other side political groups try to influence trade and industry. This fight is partly ideological, but it is also the struggle for distributing the financial burdens as justly as possible amongst the different classes of people. It involves the problem of "just" taxation. 2. What is the responsibility of capital, and what is our responsibility in using capital properly in trade and industry? What is the most responsible way to use this scarce commodity, so that it is not wasted but serves the common good? This includes the problem, how to induce all classes of people to take part in creating capital. 3. Our responsibility towards the fellow-workers. The problem of human dignity in a rationalized industrial life, based on partition of labor. This problem of "man in industry" also involves the question what the possibilities are to pro-

tect man against the dangers of economic crises? Stabilization of industry and business; full employment. 4. Our responsibility towards the consumer. This is important in Japan where "business" and "labor" tend to become so monopolistic that the general price level is higher than in other countries. It means that the consumer has to pay for the unbridled policy of both "Capital" and "Labor."

The Church has to keep alive the responsibility of its members in these fields. The Church, not necessarily the theologians only, has to do some vicarious thinking along these lines and must produce understandable literature. The individual whose position and experience is too limited to form a well based and sound judgment about these problems by his personal insight needs this help. The Evanston reports III (The Responsible Society) and VI (The Christian and his Vocation) are a good start. Local study groups have to use such material and, if necessary, they have to produce other material themselves. We have done this in Northern Kyushu by studying the Biblical understanding of work as applied to the situation in Japan. If this is not done, non-Christian ideologies will enter the unguarded thinking of Christians and ministers who will be an easy prey.

The first signs of such development are already before us. We have to do this for two reasons. If a basic political change should come, the thinking of our churches must be so clear that they are immune against the danger of becoming a tool of non-Christian forces. Or if no basic political change comes, a Church which offers no guidance in the problems of factory and workshop life will play no role in national life and will not influence its course. Her position will be that of a tolerated institution which takes care of weak people with interest in problems of their inner life. She will live unmolested and unnoticed in a quiet, irrelevant corner.

The other evangelistic approach—in the respectable factory with good social services and with educated workers who live in solid, healthy company apartments, get a proper salary and are proud of their company—is the classical Bible Class. It is conducted on company ground or very near to it, after working hours or during lunch time. It starts with the Christians of one Church or of a few Churches whom one knows. They invite their comrades and friends. As long as the style of the Bible Class is purely evangelistic with the appeal to believe in the Saviour, it renders results in so far as it brings newcomers into Church contact and to baptism. As this type of Bible Class is a branch of the work normally done within the Church, it comforts the members and helps them

in their individual problems which sometimes may result from factory life; it strengthens their faith and prayer life.

Then comes the next step. When the subject of the Bible Class is not, say, a passage in Romans, read successively, but when the subject becomes a clear theological teaching about the Christian's duty at the working place, or towards his fellow-workers, or about the Christian's attitude towards wages and salaries, or towards the company property—soon the relevance of the Gospel concerning the work in the factory and the responsibility of the Christian for the atmosphere in the workshop becomes evident. The feeling of responsibility as a worker at this one factory becomes articulate; experiences concerning factory policies are exchanged. The conversation becomes very practical and factory centered; personal failures are confessed and thrown upon the Lord. Prayer fellowship becomes real. The different Christian individuals have gone beyond their Church walls. The Christian cell—the Body of Christ—within the factory has come into existence.

Christ now has His tool, feeble and inexperienced yet, but born and real in the factory. The factory with its whole life and all its problems is from now on under the impact, the judging and saving impact, of the Lord. When the members of the Bible Class now meet, they come with trembling souls. They have been in prayer for the factory, its problems, and its people. They come with a tender expectancy to meet the Lord and be renewed by Him for the task of priestly standing between God and the factory. The knowledge of such a possibility is a challenge to a disciplined life for both the leader and the members of the Bible Class. It is a treasure that has to be earned each time anew.

This account of the experience of one who has for many years been deeply involved in the mission of industrial evangelism, one which records the difficulties that confront such a mission together with the measures taken to overcome them, will help the reader understand some of the conditions that an industrial evangelist must cope with in order to present the Gospel effectively and without compromise.

Railway Workers' Evangelical Fellowship

HIDEO HASEGAWA

On Sept. 15, 1946 and February 1, 1947 Communists plotted a general strike, with the then 600,000 members of the National Railway Workers' Union as the backbone. Gen. McArthur's intervention in the February 1st strike saved Japan from a violent revolution of force by the Communists. They again planned a general strike in September of 1948. At that and all other times, I—either with my friends or alone—opposed a general strike and insisted on democratic and peaceful labor activities. With these friends and Christian labor leaders, I organized "The Alliance for Democratization."

In those days, I ardently wanted to introduce the Christian spirit into the labor movement, especially at the National Railway Workers' Union and to bring about democracy in Japan along the lines of the British Labor Party. I worked in the Culture & Education Section of the Union. However, I soon found that Christian moral philosophy would have a hard time in the face of the prevalent worldly and Marxist ideas—the root of thought in Japan being far different from that of Europe or America.

Before labor movement politics could be changed and a democratic constitution promulgated, I realized more basic changes must take place—the recreation of human beings through Christianity, the renaissance of the human mind by the Gospel. In 1947 I turned down an offer to represent the National Railway Worker's Union in the Upper House of the Diet and stayed to form, on January 24, 1948, the Railway Workers' Evangelical Fellowship, with a beginning membership of 35.

There had been Christian mission work among the National Railway workers from the Meiji Period up to the beginning of World War II, but during the war their organization and activities diminished. Now we were beginning again, after long prayer, and our Party was the base of our operations for presenting the Gospel where we worked.

The Alliance for Democratization meanwhile was expanded, carrying its work into the Osaka Railway Department. Here we clearly confronted the Communists. I was abused, threatened and urged by turns to join the Communists. Gradually, the Alliance for Democratization became the dominant force in the Union and I felt the time was right for me to retire from the forefront of the labor movement and devote my time to instructing in the Fukita Railway Training School.

My hopes were realized, and for some time now I have had the opportunity after school hours to speak to the young people who come and go in the School, of democracy and the Gospel. I organized a branch of the Alliance for Democratization in the School, and prayer and hymns are often heard issuing from the classrooms. Those who come to believe in Christ here are baptized at a church near the School and return to their posts to witness to the Gospel.

There are 1,700 members and 45 branches of the Party in work centers from Sapporo, Hokkaido to Fukushima, Shikoku and Kagoshima, Kyushu. Many members have become Union chairmen of branch committees, and some are representatives in the largest meetings in the country. Mr. Isamu Koyanagi, the chairman of the executive committee of the National Railway Workers' Union is a Christian and a member of the Moji branch of our Party.

Our Party, together with the Miners' Gospel Party in Kyushu and the Textile Workers' Gospel Party in Shikoku, now forms a larger battle line on which to present the Good News. This has proved of real practical value, too. Mr. Ota, chief of the Hanwa chapter of our Party, and chief of the Hanwa Railway Sub-station has been instrumental in bringing large numbers of both workers and executives of the Hanwa Railway Line into the Party. We feel there is a direct connection between that and the fact that, whereas that area had been known as the one area in all the Osaka Railway Department in which the largest number of railway accidents occurred, it now has the least.

Party members face difficult tasks as they bring the Christian spirit to bear in union matters, where the majority have such different guiding principles. Many Christians from our Party and from Dr. Kagawa's Labor School who were Right-Wing Socialists before the merger, face great troubles, too, in order to accomplish their aim of social revolution the democratic way. In both cases, the inconsistency is that the leaders have the Christian faith and the multitude does not. The organized workers will carry the day in the future. We cannot stress too heavily the grave importance of education. What a misfortune if the education they receive is not of Jesus Christ, divine love and righteousness!

With this in mind, the bulletin "Mashimizu" (Pure Source) is distributed to

TRAINING FOR INDUSTRIAL EVANGELISM

Training and discussion sessions are essential for pastors. But it helps to know by personal experience the working-place of your people.

Visit the Labor Union Hall in your town. Know the real purpose of the Union. Get to know its leaders.

LABOR GOSPEL SCHOOLS are unique to Japan. They are a Japanese invention!

Type One is for Christian *laymen*, training them for more effective Christian witness to their fellow workers.

Type Two is for outreach to non-Christian workers and should be planned as a Community Service.



A group of pastors visit the Joban coal mine, going underground.



May Day expression of workers solidarity is part of the life of workers. But there is more.



These Theological Students discuss with an advisor their visit to Labor Unions and look at the place of Unions in an Industrial Society.



A Pastor entering the Toyo Shuttle Company, Izumi Sano.



He sees first, drying or seasoning of wood to secure hardness. Oak and Persimmon woods are used. John Kay of England invented the "flying shuttle" in 1738—first step in removing weaving from home to factory.



He sees second, the putting in of iron tips.

SMALL and MEDIUM-SIZED FACTORIES

This factory is making shuttles for the looms of jute, cotton, rayon and silk weaving factories.

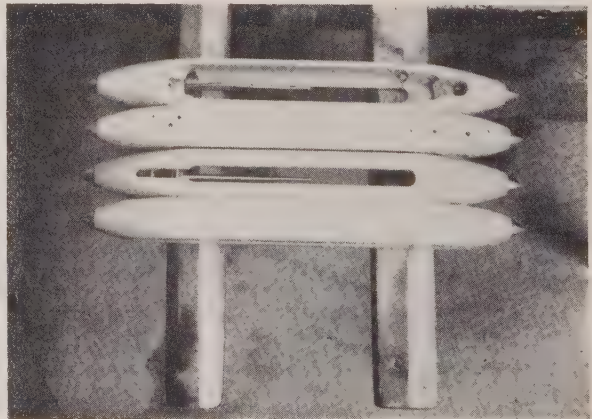
The many shops in this small town produce 90% of all the shuttles made for factories in the Far East.

This is typical specialization in a region. Also it is typical in Japan to have many small shops working at the specialty of the region.

Do you know your region's economic base?

The pastor visiting the shop where some of his parishioners and neighbors work, shows his interest in their work and skills. He shows his concern with their problems and needs as well as their creative ability.

Pastors and missionaries together can profitably spend some time acquainting themselves with the factories, the Labor Unions of their community. Out of such contacts, new opportunities have arisen for many.



These show the four sides of one type of shuttle ready for the spindle

INDUSTRIAL EVANGELISM

Do you believe that workers should be organized into unions of their own choosing to raise the standard of living for themselves and their families?

What are you doing about it?

What is your Church doing about it?

Does the Christian gospel have a message relating to the economic and social needs of people?

How can we make the Gospel of Jesus Christ relevant to the social, economic as well as personal needs of these people?

This must be your concern.

It is the concern of many now Working at Industrial Evangelism.



HARBOR WORKERS OF JAPAN

80,000 of them. Possibly they were the first workers you met in Japan.

Most of them work at the daily wage of ¥240 ...when they get a day's employment!

Only one in four is protected for a higher standard by his Labor Union.



ALL-JAPAN SEAMEN'S UNION claim they should have over 150,000 seamen of Japan protected by labor contracts but actually, only slightly more than half this number are now in the Union. The work is divided between Steamship; Fishing Boat; Wooden Ship and Harbor Department, with branches in fifty ports in Japan.

The United Church of Christ in Japan has four **LABOR CENTERS** specifically trying to find ways to effectively reach workers.



Bibai, Hokkaido is coal-mining center with four large mining communities surrounding the town. Rev. Katsumi YAMAHATA is the pastor in charge.

The approach is to build cells of Christian influence in each of the mining locations, then draw the seekers into the Church for strengthening so they in turn can create new cells of Christian influence.



Joban Church, Uchigo-machi is another coal town which a few years ago boasted of the highest delinquency rates in the country. The Rev. Minoru ISHIMARU went there to work directly after graduating from Tokyo Union Theological Seminary. Today workers, mine managers, and public officials work together through the Church for community improvement.



Onoura-machi, Fukuoka Ken is one of the centers of most depressed economy in Japan today. The Rev. Danjiro HATTORI was a coal-miner himself, part of the explosives crew until he was injured.

Among all the places in town to spend leisure or idle time, this Church-center is the only one where clean, honest, and constructive things can be found to do.



Shinukijima Labor Center, Osaka, is located in the midst of factories in the harbor-area. At present it seeks to serve the day-laborers and their families.

But it also seeks to pioneer the way for the churches of this industrial city to reach increasingly the workers through their evangelism. The Rev. Shuichi OGAWA is the leader.

every member from the national level, and in addition to this the local branches issue news sheets as they are able. Several times a month, study material is published on the Bible, camp meetings, and mission work. Other means of preaching religious truths, both on the part of the main office and the branches, is through newspaper and pamphlet evangelism, these being sent especially to those members who, because of their working hours, are not always able to attend the meetings.

Once a year, our Party holds a national convention at which various decisions are voted on by the representatives, and monthly meetings are held in the local branches, sometimes 2 or 3 branches combining for joint fellowship.

Although our Party is organized outside denominational lines, we feel ourselves to be an integral part of the Church. Ministers in the area of each branch act as advisors and give Bible lectures and guidance to the members. Others come occasionally with special helps such as movies or slides.

Expenses are met by every member contributing as he is able, and the ¥100 per year per person Party fee goes to the head office. Amongst ourselves, we pray with and encourage those of our members who become temporarily unemployed or have a long absence from their job because of sickness. We also help each other in the matter of changing jobs, and other personnel affairs. Each branch, and the head office even, has a matrimonial bureau where members of the Party may receive assistance in meeting and marrying suitable life partners. Several weddings have been the result.

We do not confine our activities to our own members, however. Members have contributed the "widow's mite" towards relieving the poverty of those not of our Party. We are taking the message of the Gospel into their homes, as well as to their places of work. As a result of this, new churches have come into being. Each branch has a special prayer meeting once a month to pray for the salvation of the railway workers, and every member prays for the Party at grace before meals.

The faithfulness of our Party members, both in the labor union, in the shop and in their private lives, to their faith in Jesus Christ, has won the respect and confidence of their co-workers, and one of us at least has been promoted to an important post in the Research Division of the head office of the National Railway Corporation.

Amongst 450,000 workers, 1,700 Party members seems so small. But we feel keenly the seriousness of our call to bring salvation to all Railway workers, through the power of the Holy Spirit. We feel that our Party is the Church's propaganda agency in our place of work, and that we must continue at this "job within a job" with unabated faith and zeal.

For those who may have been discouraged by the difficulty of communicating the Gospel to a group thought to be unusually obdurate, this treatment of the possibilities of evangelism among industrial technicians opens up bright prospects. And the suggestion for handling the secondary problem—but by no means the lesser in difficulty—of how to turn the inevitable request for lessons in English conversation to good account, is equally encouraging.

An Outreach to the Technicians of Industry

EDWARD E. DAUB

A little over a year ago, I came to realize that the contemporary movement commonly known as labor evangelism should be called by the more inclusive term, industrial evangelism. During a visit to a chemical plant in Osaka, in the course of conversation with the head of the research department, it was mentioned that I had entered the Christian ministry after completing my Master's Degree in chemical engineering. A rather lively discussion ensued as our host was both surprised and puzzled to hear of a change from science to the field of religion.

Later that evening, one member of our group commented that perhaps a really fruitful point of contact with the research staff of that factory might develop from that brief conversation, to which I responded rather negatively, "So what. That's not a contact with laborers." Further discussion introduced me to the broader perspective of a Christian thrust toward the whole of modern industrial society.

New areas of concern in the modern church strengthen the tendency to regard only the laborer as the object of industrial evangelism. The church has become aware of the lack of balance in its membership, that the farmers, laborers, and fishermen are strangers outside its middle class gates. In addition, the church has recognized that the post war labor movement is of crucial importance for the future of democracy in Japan, and this recognition coupled with a renewed awareness of the Christian responsibility for social justice have made it imperative to many that Christians take again a leading role in the labor struggle.

Actually, both of these concerns are equally as applicable to the technicians of industry. I don't know whether a breakdown into specific occupations exists for the middle class and intelligentsia who represent 95% of the Christians in Japan, but it is safe to venture to say that the proportion of engineers and

chemists is but a small fraction of that number. Among our Christian schools, only a few have engineering departments. Also, scientific training presents its own peculiar stumbling blocks to the acceptance of the Christian faith as it is usually presented. The technicians also are strangers outside our gates.

Secondly, engineers and chemists are not divorced from the labor movement as they so often are in the United States and other western countries. In the coal miners union, the technicians have a separate union. In the synthetic chemical worker's union they are joined with all the other employees into one union. Whichever the case may be, the technicians join with the other laborers in a common unified struggle. As their position in the company in research, production, and design tends to identify them more with the interests of management, they are often not active in the union and sometimes indifferent to their responsibilities. However, in one factory, the present head of the union is a research chemist who has laid aside his test tubes for an even more explosive role. Technical personnel can be and are active in the labor movement.

What can we do to reach out to this group? Let me first discuss what the missionary may do to establish a point of contact and later suggest some possible lines of approach for the church as a whole. The point of contact which exists for the English speaking missionary is definitely nothing new, English conversation! The disease seems to know no limits. When this possibility first came up, it posed quite a dilemma for me. An English Bible class in a church or the teaching of English in a Christian school have their own justification but what of a situation divorced from all Christian contact. As a compromise, I chose one of the YMCA publications for English Bible classes, eliminated all "loaded" evangelical questions, and treated the material as introductory information as to what the Christian faith was about. Biblical material is not the best for progress in English conversation, and I began to sense some hostility in the group.

I myself was unhappy with the situation, for it went against my nature to use the parables as stories about which to ask questions for the sake of English practice. In a Bible class in a church there are no holds barred, but in a factory situation there are restricting conditions. The present tack is much preferable; we use a straight English conversation book for part of the period and spend the rest of the time reading an article from *Look* magazine, "Can a Scientist Believe in God," by Dr. Warren Weaver. The article is more welcome than a Biblical pamphlet as it is related to their own situation, and it is more effective as a religious introduction because it undercuts the common prejudice that a

scientist simply cannot believe in God, by an illuminating description of how modern science deals with the invisible and essentially undefinable when it seeks to explain the fundamental nature of matter. In groups in factories where there is no fellowship with the Church of Christ, no really effective introduction to the Christian faith is possible. I am content that the time is well spent if an article such as this opens anew doors in the technicians mind that he too rashly closed to religious answers when the more ultimate questions of his human life first arose.

I would like to encourage other missionaries to contact the factories in their area and to offer to help in any way that they can. You will have English applications at your door. For those of you who are Americans, you will find that the antipathy and hostility toward America is not as strong with technicians as with other educated classes. They admire the scientific progress of the West and look to the West expectantly for further advance. Geneva may alter this orientation somewhat if Soviet scientific materials become more available and exchange programs are developed.

It is to be hoped that as more missionaries utilize opportunities for English contacts outside the narrow confines of the church and church-related schools, some new creative literature for this purpose will emerge. Recently, Alice Franklin Bryant has published a book, *Religion for the Hard Headed*, which is a presentation of the Christian faith in the form of conversations between a Christian, an agnostic, a skeptic, and others. It is just such an approach which can give us materials that may bridge the gap between our desire to present the Christian faith and the secular man's request for English conversation.

However, this is merely a point of contact available to the English speaking missionary, and while such a contact may even prove to be an effective means of communicating the Christian faith to a few, without a larger effort on the part of the indigenous church, such efforts will finally be like the seed that fell on shallow ground.

I don't think that Christian schools in Japan will ever have engineering and science departments that can match those of government schools. More than in any academic field, science departments require money. Our schools are already caught in the vicious circle of expenses, more students, more buildings, more expenses. Without a great deal of help from abroad, we are destined to be rated as inferior to the large government universities. For the immediate future at least, the technicians of industry, especially in the larger corporations, will not be graduates of Christian schools. Therefore, in our student work programs,

we must make a special effort to reach the young men in the technical field at the government universities.

A former China missionary once remarked that he knew of cases where one missionary, qualified to teach in a secular subject, lecturing at a government university and doing Christian work in his home with the students in his classes, proved to be a more effective witness to the Christian faith per dollar, per man hour, than Christian institutions into which thousands of dollars and personnel were poured. This is not to even suggest that our Christian schools should be abandoned but that their work should be supplemented by such student centers at government universities as that already inaugurated by the Episcopal Church in Japan, at Hokkaido University, where one of the leaders is a professor of the University.

Secondly, our seminaries must become more concerned with the formation of an apologetic form of theology which can communicate the Christian message to the modern scientific mind. More than just the present emphasis on audio-visual aids is demanded of the church in the realm of communication. Some groups that represent theology in its most petrified form, of rationalistic propositions, are most advanced in the use of techniques of audio-visual communication, born perhaps of the necessity to find a "gimmick" to communicate a theology that is irrelevant to the real issues of modern life, being therefore incommunicable.

A young chemist has told me that he went to church during the post war period and was interested in Christianity. However, when he raised a question about some of the miracles in the New Testament record, he was simply and bluntly given the "except you become as a little child" routine. A more sympathetic and serious treatment of a person's honest doubts, together with a greater admission that "now we see through a glass, darkly," and therefore allow some latitude for differences of opinion within the church, ought not to be too much to expect from a faith that considers man finite and sinful in both the moral and intellectual dimensions of his life.

The problem of communication is not simply one of techniques. We must present the faith as a relevant answer to the questions of human life as Tillich has suggested in his apologetic approach to the theological task, answers which do not violate the integrity of man's reason but speak to him at the limits of his reason. Canon Raven in his recent book, *Christianity and Science*, in the World Christian Book Series, says, "With the changed cosmology, biology, psychology, and anthropology of the twentieth century, a fresh theological approach to the formulation of the faith is inevitable." As the purpose of his

book is "to indicate the conditions which encourage and may well direct such formulation," it would be well if the seminaries would adopt his book as the text for courses in theological English.

Finally, our concept of the church is in need of reconsideration in the light of the vast changes in human society since the industrial revolution. The Evanston Section on The Laity reports, "The old local community in which men used to work and spend their leisure, make their homes and offer their worship, has in many places disappeared as a result of industrialization. Many do little more than sleep in their 'parish,' while they spend their working hours, and often their leisure also, in another environment." The time has come to broaden our concept of the church to the point where the church in all its fulness, including the sacraments, may become a reality in the working community itself.

Our contacts with laborers and technicians in the working place will be ineffective unless we can introduce them to the "ecclesia," not in some remote building among a people unrelated to the greater part of their life, but in their immediate community with their fellow workers. Such a development not only demands a reorientation of our thinking but also a real cooperative effort on the part of all Protestant denominations whereby dual membership, in a local denominational church, and in a church in the working place which transcends denominational lines, might prove to be possible.

Henry Pitney Van Dusen, after completing a globe-encircling visit to the younger churches, wrote the book entitled, *We Found The Church There*. It is to be hoped that the church will face the problems of contemporary society and meet them with a creative approach such that the technicians and laborers in the factories may also find the church, *there*.

This report, one of several in this issue of the Quarterly having to do with limited experiences in the field of industrial evangelism, is notable for relating the insights into presentation of the Gospel that come to a youthful team of evangelists wholesomely dedicated to a "new approach."

Caravan To Textile Mills In Shikoku

KEIKO OGAWA AND JANELL LANDIS

"After I came to work in this factory I was saved. If I wouldn't have come to work here I might never have known my Lord and been saved by Him," were the impassioned words of a young girl—a testimony which was only one among many it was our privilege to hear as five of us (four Japanese girls and one woman, IBC missionary) traveled about the beautiful southern island of Shikoku as members of an occupational evangelism caravan to workers in some of Japan's many textile mills.

The caravan—a dream envisaged by the Occupational Evangelism Committee of the Shikoku Kyoku of the United Church of Christ in Japan—took concrete form in the early part of 1955 and, after months of preparation and correspondence, entered Shikoku on August 4 and traveled about spending some time in all of the four prefectures of the island.

Our Purpose

Ours was a pioneer job, but not in the sense that we would be entering places where no Christian work had ever been done. Shikoku is a Christian stronghold and pastors and lay people are reaching into the rural areas and factory groups with a vim and vigor that inspires and thrills the outsider. We were pioneers in the sense that a caravan, entering company dormitories, to stay a few days and present our programs, was a brand new approach to industrial evangelism. We would be searching out new ways of reaching the factory girl with Christ's message of love and salvation.

With fast-beating hearts and a bit of anxiety as to what we would meet on our journey, we set out with a three-fold purpose. (1) We were going to try to present the gospel to non-Christian girls working in textile factories and living in the company dormitories (as is the usual pattern for employees in the textile industry in Japan). We were going to try to reach them by working with and encouraging the small Christian groups living in the dormitories. (2) As par-

ticipating members in a new approach to industrial evangelism, we wanted to learn as much as we could of the life and interests of girls working in textile factories so that we might help to find better ways of communicating the Christian message. (3) As a pioneer group in a new evangelistic venture it was also our purpose not to end our work with the close of our caravan experience but through reports and articles like this one acquaint the local pastors and church members with the opportunities for evangelism among workers and to encourage such evangelistic activity.

Living and Learning

The best approach, we felt, to building a friendship between us and the girls, especially the non-Christian group, in the brief time that we spent in each place, was a rather light, friendly type of program of camp songs, games, puppet shows, hymn singing, instrumental music (we entered a new field by introducing an ocarina quintet) and brief meditations concerning God's love for all, and our relationship to God and to our fellowmen. Informal gatherings with interested girls in our room, and fellowship in the dining hall or the ofuro (the Japanese bath) increased opportunities for meeting girls and acquainting us with their everyday life.

During the twenty-three days spent in Shikoku we visited nine factories. (We actually worked with ten groups, for in Mikame some girls working in the Shikishima Spinning Company came to the Mikame church for meetings.) In four factories we stayed for two days and two nights in the dormitories (Kurashiki Spinning Co. in Hojo; Kurashiki Rayon in Saijo; and the Tsutsui Silk Company in both Wakimachi and Kamojima). In two factories we stayed for only a day and a night (Kurashiki Spinning Co. in Marugame and the Toyo Rayon Company in Masaki) and held meetings in three other factories but did not stay overnight (Kurashiki Spinning Co. in Sakaide, Gunze Silk Co. in Kochi and the Kagami Silk Co. also near Kochi.)

In the groups we visited we always found some girls interested in making their lives more meaningful and searching for some faith. Some were only too aware of the monotony of their daily schedule despite the educational opportunities all the factories we visited were offering their employees, such as flower arranging, tea ceremony, sewing, cooking, mathematics and other subjects of formal education. For many their present job is only an interlude (of about three years) between their junior high school graduation and their return to their village for an arranged marriage, an interlude during which they can accumulate

some worldly goods—clothing, sewing or knitting machines, etc., to take with them into their future homes. To other girls their job is a means of their bringing additional support and income to their hard-pressed families.

We found girls who welcomed friendship with someone from the outside—the foreign missionary, the college students from far away Tokyo. We were questioned about our everyday life and had to blush sometimes to think of the freedom we experienced and relatively easy life we had compared to theirs.

We felt we were able in some way to give encouragement and impetus to the Christian groups. In one of our visits we worked with a group of young men and girls employed in a large rayon mill and we were pleased to note in an evaluation of our visit, written by one of the Christian young people, that the college girls from far away Tokyo and Kobe were not frail and unwilling to work as many of the factory young people thought they would be, but proved to be energetic and ready to work. That we Christians all shared in the same power, available to all who let God enter their lives, was a bond of kinship for us and our sisters and brothers trying to bear the Christian witness in their everyday lives in factory and dormitory.

Generally we met with favorable reactions and were able to make helpful contacts with men in important positions in the company. This was often possible because of the effective work already done by local pastors or lay people. In most cases our presence in the dormitory and our programs for the girls were the concern and responsibility of the head of the educational activities of the company. In the Kurashiki Rayon Company that head is an active Christian, a graduate of Doshisha. In other factories the educational program heads generally proved to be sympathetic and cooperative.

That we were able in some way to carry out our original purpose of reaching non-Christians, and encouraging Christians, is evidenced to a certain degree in the letters we have received from non-Christians, and Christians too, since our return to our respective places. Letters of gratitude, letters seeking advice and guidance are continuing to come and have helped us to catch a glimpse of possible approaches to evangelism among textile employees.

We learned, too, through mistakes, that for future caravan work (and a future caravan would be welcome we feel sure) contacts between Christian girls in the factories, the church groups (minister or laymen) doing evangelistic work there and the caravan members, should be established well beforehand. The groups to be visited should know what the caravan intends to do and the caravan team should know what is expected of them. Arrangements should be made to stay

as long as possible in the factory dormitory.

Personal witness is very important and should be an integral part of the planned program as well as in the informal gatherings. Also, we found it valuable to acquaint all the girls attending our meetings with the on-going Christian programs in their own factory, introducing them to the pastor and the local church, and making known to the group all the girls who are Christian or studying Christianity.

Better than visiting many factories and staying only a short time, where possible, a future caravan should endeavor to arrange a more concentrated program over a longer period of time. If factories would allow it, a week or more in one place would of course be better than the short time we were able to spend this past summer.

What Can Be Done

Through our brief experience among textile workers, and through letters that are still coming, we are led to believe that there is a challenge being raised to all the churches in Japan to open wide the door and consider the laboring class. Speaking specifically to the spreading of the gospel to the textile worker, we saw a need for literature coming from the national level, pamphlets written simply, for junior high level, on basic beliefs of the Christian; and simple commentaries for Bible study, giving suggestions for helpful study of the Bible and giving meaningful interpretations to suggested Bible readings. This request came from a group of girls in a silk factory near Kochi. They wanted to study the Bible but didn't know how to go about it. If such material is available now it should be filtered down through the Occupational Evangelism Committee of the Social Relations Department of the N.C.C. into the local situation where it is needed.

A bibliography of useful books on Christian faith and life which could be included in a library for factory groups interested in and actually studying Christianity would be welcome. All literature has a great influence on the lives of many of the girls and only through the written word, such as novels and magazines, do they feel they are gaining some culture. So, from the national level to the local situation, suggestions for reading (including books other than strictly Biblical or religious) would perhaps help carry out our Christian responsibility, not only to acquaint them with Christianity but to broaden their cultural experiences through reading.

If it is not already being done, the distribution of Bibles, at least the new colloquial Japanese New Testament, in company dormitories should be considered.

The textile industry which employs a great number of girls offers a fine opportunity for such distribution as is being done in schools in Japan.

But the responsibility for evangelization of Japan's textile industry lies not only with the national leaders, but mainly on the shoulders of the local churches. After we have seen what some local pastors and church groups have done we are convinced that local churches must broaden their vision and investigate the possibilities. Local churches should first acquaint themselves with factories in their locality. If there are dormitories where groups of workers are conveniently located in one area, the possibilities for starting Bible classes or study groups, or of holding informal entertainment in the dormitory should be investigated. Perhaps the young people in the church or a group of young people from two or three local churches, could form a sort of caravan and make frequent visits to the factory and establish friendship with the workers. Musical groups could be started. Of course, Bible study is important but evangelistic workers in factories must acquaint themselves with labor problems, union activities, and so on, so that this approach is different from other types of evangelism.

We saw the spirit of God at work this summer in the dedicated and devoted service of pastors, and laymen—young and old—and were privileged to view in part a field that contains vast untapped sources of power that could bring great strength to the life of the Church in Japan and to the entire Christian world. God will not be restrained any longer—He will manifest His power at the machines of industry, through the neat and hard-working girls of this nation's textile mills.

How serious a task is the proclamation of the Gospel and how serious our mistakes can be when we confuse It or allow It to be confused with "demonstration of the utility and virtue of Christianity" are themes convincingly set forth in this article. The nature of the temptation to present the Evangel with something less than full seriousness, while engaged in a workcamp in an industrial community, is thoughtfully discussed here.

A Call To Industrial Evangelism

HEINZ GÜNTHER

The call came through experience in a work camp, which took place from July 15 to August 14 in the industrial district of Kaizuka, near Osaka. It was a "*Christian Work Camp*." Therewith is already indicated its direction.

The Meaning of a Christian Work Camp

The holding of the Work Camp was not for the purpose of demonstrating to the community the human *possibility* of peaceful living together of good-willed representatives of many nations; neither did it have the purpose of showing the industrial community that an activistic charity which does not look to its own profit is a way out of the difficult economic situation in this district. It was also not the intention of this Work Camp to paint an attractive picture of the *utility* and *virtue* of Christianity before the eyes of the Kaizuka citizens, who until now had had only a loose connection with Christian belief. Some people may attach all of these ideas to the word "Work Camp," but if *we* attach these conceptions to a "*Christian*" Work Camp, then we become guilty of a misuse of the word "*Christian*" and there will come a time in which such an abuse will bring dire results.

However, in spite of the danger, when we ponder the fact that with the message of Jesus Christ it is possible to reach only a very small circle of people, then the alternative of the so-called "activistic Christianity" in which we try to demonstrate peaceful living-together or try to demonstrate the utility of Christianity for solving economic or social difficulties, presents itself. It is a temptation, first, to give proof of the utility of Christianity in social, educational, economic or recreational matters and to hope that the community, *after that*, will more readily accept the proclamation and preaching of the gospel. And we may ask, "Is it not possible to change the '*credo, ut intelligam*' (I believe,

therefore I understand—Anselm) into ‘*nihil credendum, nisi prius intellectum*’ (I don’t believe that which I don’t first understand—Abelard)?”

For our Work Camp we needed a clear “fixing” of our aim. A “*Christian Work Camp*” can only originate in the universal, already consummated, reality of the Cross as illuminated by the majestic light of the resurrection of our Lord. This Lord, though now hidden, is surely the King whose work of reconciliation no one can annul, no matter what the world may think about Him. The crucified Lord is risen and He is present according to His word wherever the gospel of grace and judgment is proclaimed—and no hatred, no hostility, no indifference, no protest can annul this precious and majestic “Yea” of God spoken in Jesus Christ to this world. Japan is not standing in the pre-Cross era.

The industrial workers of Japan, whom the Work Camp tried to touch, are, in any case, already justified, conciliated and brought to honour by the Cross of Jesus Christ, although most of them do not yet know it, do not yet believe it and have not yet grasped it. Therefore although the Cross is a reality for the industrial workers in Japan, most of them have not yet heard the proclamation of the Good News. *And here begins our task.* When we stray from the fundamental proclamation of the gospel we run the danger of losing ourselves in ideas and thoughts of the social structure of society; a society which we personally want and which after all is of relative value and depends on the preference of mere human beings.

What is the Meaning of the Proclamation of this Gospel?

It is more than reciting of dogmatic theses; especially, in the missionary perspective, it includes more than one task; although the preaching of the gospel, underlined by the administration of the sacraments, is preeminent. But out of this proper proclamation come many forms of the New Testament’s “*diakonein*” (to minister) which try to apply the power of the Good News to our day. It must be clear, however, that all loving and all serving or ministering that *we* accomplish is secondary in its importance. If we want to understand what is the true meaning of love and service, we have to put in the place of these words, first and last, the name of Jesus Christ. *He* has loved, *He* has served and whatever is said of loving and serving is only in *Him* completely true, because in Him they have their origin.

The walking in love is, therefore, the proclamation of the message. We have no charity, even if we bestow all our goods to feed the poor and give our body to be burned, if we do not at the same time proclaim and pronounce the

gospel of *His* love. This gospel tells us, that we and the world are loved, saved and delivered by God in Jesus Christ.

This proclamation of message is not to be understood as an intellectual method, which doesn't express itself in practice. The holding of the Work Camp itself refutes this idea.

The Proclamation of the Gospel in Factories

The purpose of our Work Camp was from the first the attempt to pierce the "shell" which surrounds the workers of Japan as it does most of the workers of the world. They are in a special sense isolated not only because they have another kind of daily work, but also because they have a special world view (*Weltanschauung*). The consequences of that we cannot yet see. Studying attentively labor's own press through the information that The Occupational Evangelism Committee of The United Church of Christ in Japan prepares, one discovers general ideas and vocabulary which are essentially the same as those in European labor newspapers.

One of the fortunate aspects of our Work Camp has been that the doors of factories were open; not open for inspection of the plant, but in a special way open for the proclamation of The Evangel. This was particularly true of the dormitories of girl workers, many of whom were very young. Judging from words of welcome which we got from the *political representatives* of the community, it seemed that the intention and purpose of our work camp was more or less understood as a good deed, of an idealistic kind, by people who wanted to build a bridge in a disunited world. However, in the dormitories to which we went the words of welcome by the *factory representatives* expressed the aim and purpose of such evenings of fellowship well. "We went to hear something of Christian belief and Christian love," one man said. And when a preacher, only a short time in Japan, stands before such a group of young working girls sitting silently listening to the gospel, with the only sound the rustle of the fans driving away the oppressive heat of summer, then his gladness becomes full, and his fear and care, which make him stammer and gasp for words, is driven away.

We must make it clear that the Work Camp as such did not open these doors. Of course, there were fine results from the Work Camp. For example, one evening at eleven o'clock a worker of the neighborhood appeared under our windows saying he would 'like to hear more of Jesus Christ.' We might say the Work Camp has been worthwhile if only for the sake of this one reward. But the doors to the factories—and this was of great importance for our Work

Camp—had already been opened. The Japanese minister who works in this district had already gained entry in some factories of the neighborhood which, because they were weaving and spinning mills, employed for the most part young working girls. It was by the grace of our Lord that we could enter the dormitories of these working girls. How would it have been possible for human power alone to arrange that the gospel might be preached at places where these people work! However, it was extraordinarily good organization to carry out the Work Camp in a district where such possibilities existed. Our work during the days in the Camp was of importance, but the work that had gone on before our Work Camp, which we succeeded to, was of *greater* importance.

The Christian Church will always know that she does her mission work in a world of sin as revealed by the Cross of Christ; that is, our work is done in the shadow of the Cross and reflects the suffering of the Cross. This preserves us against the false hope of "Christianizing" the world in our generation. The resurrection is yet to come for us and we do not yet live in the continuing city, but we seek one which will be given to us. However, the Cross is not only the revelation of sin, but also its overcoming. As judgment over sin it is at the same time grace turned towards this world. The crucified One spoke *from the Cross*, "It is accomplished." This grace of God frees us to hear the gospel and to accept it. The sending of Christ, the work of Christ and the accepting of the message of Christ all come through grace. *During the Work Camp, I realized that in the open doors of the factories, in the hearing of the gospel by the working girls, this grace was at work. And seeing this leads one not to put his feet under the table and praise God with his mouth, but to rise up and use his hands to take advantage of this opportunity given us by the Risen One. In this sense the Work Camp became an urgent call to me to work in this field.*

Outlook for the Future

The proclamation of the Evangel does not happen in a vacuum, it always must be to people. Because the commandment to proclaim the gospel is urgent, it is a precept of love not only to study, with all one's strength, the language which these people speak, but also the total spiritual and physical context in which they live. The hugeness of this task, which rises out of this commandment to proclaim, we can only begin to realize. Our Work Camp has only been an indication of the plentiful work which there is to do here. In any case, it is clear that this task is not limited to the studyroom alone.

The proclamation of the gospel has the promise of the presence of Jesus

Christ in His Holy Spirit. This Holy Spirit is the awakening power, through which Jesus Christ has created His own body, the Church, which is "His own earthly-historical form of existence" (Barth) and He continues to reform it. Truly to hear the word of God by the Holy Spirit means to be obedient to it. This obedience has also its consequences within the social order. We have to speak of *our* (those who belong to Christ) obedience to Christ in the social structure of a country rather than of our changing the society. Only have we to be watchful (that has been made clear in an essay of Hans-Joachim Kraus, "Die prophetische Botschaft gegen das soziale Unrecht Israels"—The prophetic message against the social unrighteousness in Israel) that the message of the Old and New Testament does not become distorted into a "social ideology." All statements in the Old and New Testament about righteousness and unrighteousness, freedom and servitude, truth and falsehood in human relationships, have their starting point in the election of God, which is fulfilled in the events of the Crib and the Cross.

Occupational evangelism, to realize its purpose, requires a lot of careful reflection and brotherly understanding. The Work Camp has begun that. The impression of our Work Camp, understanding the special situation of the workers we were acquainted with, and the possibilities to do mission work here, all differ according to the individual. But for all who have shared in these four weeks there is a vivid memory of, and a deep thankfulness to, those who have not only underlined and urged the importance of an occupational mission, but have worked very energetically to actually accomplish this mission. In order to make some small contribution as a co-worker with these men, I am more than willing to prepare myself with all the force that I have. This work is the proclamation of the Evangel; that is now clear, I hope; but as it is written in the gospel, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come." Until that day, however, what Calvin has said remains valid: "*Neque enim tam metuendas esse ullas clades, quam nimis triumphale, ut ita loquar, Evangelium, quod nos ad insolescentiam efferret.*" (No calamity is to be feared as much as excessive triumph; for as it is said in the Gospel, we make known our inexperience).

This article has interest as a discussion of one program of formal preparation for the mission of industrial evangelism. The description of the major aspects of such training and insights gained from it, while brief, is on the way to a needed clarification of what is important in studying for this kind of missionary service.

Furlough Training for Industrial Evangelism

ELTON GARRISON

The official planning for our particular furlough study began in the District Cooperative Evangelism Committee. The members of the Committee have the right to offer guidance in the matter of furlough study, particularly when it is to be done relative to the work of a missionary in their district. Further, they have the responsibility to face with the missionary, what the task is that needs to be done by the missionary, and the training that is pertinent to the performance of that task. In our case, this subject was given consideration, and the request made that we be granted the opportunity of studying the church in an industrial society, with special interest in youth programs in such a setting.

Several different places were investigated where this kind of study could best be made. After consultation with our Board of Missions, we were enrolled in the Ministers in Industry project which is offered each summer in Chicago by the Presbyterian Institute of Industrial Relations (PIIR), located at McCormick Theological Seminary. The first of such projects was offered in 1950, and has continued with one each summer, having received the continuous and able leadership of Dr. Marshal Scott.

Ministers in Industry is built around a program of worship, work and study.

We worshipped together in our own corporate group. We worshipped in congregations of our individual choosing and tried as industrial workers to become a part of that worshipping body as we met from week to week. These congregations which we chose were all located in what is called the inner city, with related problems involved in such a situation. These are problems of church and community. (1) Often the very first problem is to help the church to see its responsibility to the neighborhood. (2) Then there is the problem of integration within the church itself. If, as is often the case, the constituent membership of an inner-city church has moved away from the church neighborhood, then what about including into the fellowship of the church, the people of the neighborhood

who may be and probably are of different economic, social and/or ethnic backgrounds? (3) How are we to carry on a church program in a community in which the population is constantly in a state of change, where leadership may be lacking or at least needs development, and do it with a small staff, as well as a small budget? (4) There is also the problem of helping the church in the inner-city to realize its nature as the instrument of God's Love in ministering to the total life of persons in the neighborhood.

We worked on the job at some factory, public utility or production company. We had jobs for the most part in steel, telephone, gas & light, and instrument and appliance production companies. To join or not to join the union depended on the situation and the inclination of the individual. In my own case, I joined the union of the International Brotherhood of Electrical Workers, AFL. We were encouraged by Dr. Scott of the Institute to keep a diary of each work day which would enable us to remember, and refer to, "on the job" situations and experiences. Of course, the more opportunity there was to speak with others in the plant, the greater value it was. I was especially fortunate in this regard. I was trained as a repair-man, and although I was occasionally called on to work on the assembly line, I found myself moving about. Therefore, I was able in a casual way to learn to know a number of other workers, and what they thought about their job, the union, the company, as well as quite a lot of other things. Following is a list of the more prominent attitudes which I found. These attitudes seemed also to be rather general as described by other members of the group.

1. My Job. "Why do I work? Are you kiddin'? Why, for the folding green, of course!"
"I was trained for something better, but . . ."
The immediate aim is to be promoted to a better position.
2. Work Situation. "The people around you are the important thing."
"I want the foreman and the employer to treat me like a human being."
3. Labor Unions. "Unions have done a lot for workers in general."
"I believe in unions, but I'm not a member because our union doesn't do anything for us, so why pay dues!"
"We have no union in our company and why should we?"
We are satisfied with conditions, and if we had a union, we'd only have to pay union dues."
(Writer's comment: We do well to remember that the wage-earner

has the condition that he has today after years of struggle at the hands of labor unions throughout the country. The first quotation above suggests this. It may be true that workers often feel today that the union is not "fighting for us" but behind this is an awareness that unions have been responsible for the better conditions and higher wages which they enjoy. This is true for the workers in companies where there is no union also, because wage levels have been raised, affecting union and non-union labor as well. In this sense, non-union labor is reaping the rewards bought by the efforts of labor union members.)

4. Housing. "I live out on the edge of town. A nice place, away from the congestion and dirt of the city."

"I have a nice place to live, but I'm afraid of foreigners moving into the neighborhood."

We studied together. At least three evenings a week (two hours each), we came together for study. That is, we heard lectures, we asked questions, we reported our findings concerning church and job, we held discussions both as a body and in small groups. The institute was divided into three sections, covering (1) On the job situations; (2) Life in the urban-industrial area; and (3) The church's role in relation to the industrial community. The concluding week, we tried to think through our total experience together to try to arrive at some definite principles with a view to formulating a strategy for the program of the Church in the industrial community. The following proposals lack the explanation necessary to show that we were dealing with living, concrete issues. However, I pass them on to show some of the fruits of our discussions.

1. The development of lay responsibility
2. The education of members toward a deeper Christian Faith
3. The growth of the church as a fellowship
4. The encouragement of the oneness of the family unit through church sponsored family activities in education, fellowship and worship
5. The adjustment of the church program to the time schedule of the industrial situation
6. The increase of the church's ministry to the community

A theme which seemed to recur during the summer was that this thing which we are studying must be studied in the actual life situations. There are no books

written on the subject, at least that will cover the present. Illustrative of this fact is the way in which we struggled together to express a theological affirmation that would be the "ground" for the work of the church in an industrial setting. Throughout the summer, we had opportunity to hear from a number of pastors who are doing outstanding work in this field, and here again, there seems to be no concrete program that will cover all of the situations. What is effective in one place might not be in another. That may be part of the answer. Know first the situation, and then formulate a program to fit the situation. This calls for a wrestling with our situation to come up with something that is effective, and a dedication to the Spirit of Christ that we may be used in new and fresh approaches that will see men and women in industrial positions coming into the Kingdom of God, in ever greater numbers.

Have You Heard of "God's Call"?

"God's Call" (Kami no Maneki) is the name given to the daily devotional booklet put out by the Student Christian Fellowship in Tokyo. The first issue of 1956, January-March, has for its theme: "**Vocation and our Common Life**", and deals at a deep prayerful level with the everpresent problem of job-getting and life commitments, our motives and responsibilities in this area.

An equal number of missionaries and Japanese pastors have each taken a week's space to develop one facet of this important life problem.

Those who are concerned that the Christian influence remain in the lives of their students as an active, vital force after graduation and entry into the business and industrial world, cannot afford to pass up this issue of "God's Call". Once introduced to it, you will want to continue. Put it in the hands of your graduating class, during this last semester, that they may be challenged anew with Christ's claims as they face the decisions which will determine the course of the rest of their lives.

Copies may be ordered from the Student Christian Fellowship, 30 Shinanomachi, Shinjuku-ku, Tokyo for ¥30 per single copy, ¥25 per copy if ordered in lots of 10 or more.

The J.O.C. movement represents an ideal plan or structure for the presentation of the Gospel, in compelling terms, to the young workers. This program of study-in-action is deserving of attention by any who seek ways to bring the Gospel to life, as it were, to demonstrate its relevance to the life-situation of so important a sector of the labor-force.

The J.O.C.-“ Young Catholic Workers ”

RICHARD MERRITT

Part of a world-wide movement, the J.O.C. (“Jeunes Ouvriers Catholiques”) “Young Catholic Workers” group in Japan has in the six years since its introduction here attracted a considerable following. The movement in Japan, while intelligently adapted to the conditions of this country, remains faithful to the universal or Catholic principles which the J.O.C. believe should govern the conduct of an organization of young Christian workers anywhere.

Already the movement in Japan has a notable history to its credit. In 1951, a little over a year after its being launched here, Japan J.O.C. was able to carry out an all-Japan survey of the wages received by young workers and conduct an effective campaign to raise them.

The urgency of organizing young workers to help themselves may be readily understood by any who will seriously examine what tremendous problems have been created by the phenomenal rate of technical advance, of developments which raise such questions as, “Is the work people are asked to do any longer meaningful?” “Indeed, are we forgetting to put a sufficient value upon the worker?” There are over 200 million youth working at various jobs the world over today, with 20 million more being recruited yearly. Shall this great body of workers, the foundation of the labor force of the future, be left to find its ideological home with doctrines that would ultimately deny to those workers the freedom to choose their work, not to mention the right to represent their demands with respect to the conditions of their work?

In subsequent years the J.O.C. in Japan has organized hundreds of young workers to help them discover more acceptable ways of creating for themselves the kind of life they desire. It has shown most creative leadership in educating for more worthwhile cultural expression in the use of leisure-time.

The character of this organization cannot be described in detail, but there are three aspects of its activity which ought to be mentioned: education, service

and representation, the last referring to the effort to organize young workers for representation in the labor movement. But that which gives the J.O.C. its most notable distinction is the care taken to preserve the Catholic point-of-view throughout its program. This concern and emphasis can be traced to the concern of the Vatican, expressed in a number of encyclicals, that labor shall not be lost to the Church and, especially, that the young workers shall not be taken in by pagan, secular thoughts and movements. Labor, from this point of view, must be guided by the social teachings of the Church.

If the Catholic position is to be maintained, it is essential that leadership be raised up for the task. Therefore leadership training is a principal part of the J.O.C. program, aiming to prepare "champions" among the young workers. Through intensive study and experience of "Catholic action," in small groups, they will be able to lead their fellows in discovering a more satisfactory life as well as in defense of their workers' rights.

It is important to remember that J.O.C. in Japan is part of a world-wide movement, while it is organized here to fit local conditions. There is a central "office" of the association which, through the function of a "general secretariat," directs and coordinates the activities of local groups. This office is responsible for seeing that the decisions made by the all-Japan federation of JOCIST groups are carried out, that there is adequate exchange of information and opinion among the groups, and so on. *Toshi* (Champions) and *Shinsekai* (New World) are publications of the J.O.C. which facilitate exchange and which give specific material for guidance of study and action.

The method of study followed in J.O.C. is effectively designed for furthering the purposes of the Movement. It places great importance upon exchange of information gained in experience with the real problems of workers. Such information is not limited to that about experiences in their "work situation" alone but is desired as well about experiences of home, leisure time, and community relationships. Information is sought about all aspects of the young workers' social and cultural experiences, with the purpose of learning together how these may be bettered. The handling of questions is a group-concern. Ultimately, they are to be treated in the light of the world-wide concern of the J.O.C. for the improvement of the young worker's life. The history of JOCIST action with respect to a problem is reviewed; it is then considered what JOCIST action should be in the future; a JOCIST-Catholic perspective on the problem is maintained always, together with insistence upon an organized "attack" on problems under competent leadership. Study and action are held to be inseparable

and the development of responsible leadership is considered the most effective means of action.

The method of developing leadership is threefold: training in observation of a situation and “spotting” the problems; training in judgment of the situation and the nature of the problems; and training for action to treat the problems in an orderly and effective manner. Since it is, in any case, essential that these operations of observation, judgment and action be founded in Christian wisdom, training will include study of the Gospel.

The relevance of this method of training to the workers’ situation is guaranteed by the manner in which it is carried out: the environment of the workers is studied with full seriousness; until one has “recorded all that he can see or hear about a situation,” he is not in a position to know what aspects are to be affirmed, what to be marked for reform. Only after such serious study of the environment and situation does one have the necessary material with which to begin the further study of what the Christian judgment of the situation should be and what the action required of a Christian may be. The third emphasis of this program of study-in-action, that of “doing something about a problem” is quite the hardest. There are many who having made careful observations and astute judgment will yet draw up short of “doing anything about the problem” and protest, “There’s nothing much one can do.” “If we take such and such action, we’ll be thought queer.” . . . Or they hesitate on the grounds of the amount of time that would have to be sacrificed. It is thus that J.O.C. believes it to be crucially important that observation and judgment be carried over into action, however small this may be and however slight consequence it may be thought to have.

The study-in-action program appears to be the central feature of the JOCIST movement. Seen in somewhat greater detail, it is found to consist of the following: study groups which are kept small and which meet once a week, at a time convenient to the members, at some church; the meeting begins with prayer part of which is always directed to some specific problem situation; there follows study of a portion of the Gospel according to a schedule determined by the central secretariat of the J.O.C. headquarters and published monthly in *Toshi*; the study is lead by a group leader who will in turn have met with a counseling-priest some days beforehand to prepare; after the study period, the group considers reports of what members have done to carry out the decisions for action taken at previous meetings; this is followed by some time for “investigation of life”—by which is meant a careful investigation of the experiences of the workers in

home, community, leisure time, etc., to determine what problems there may be; finally, the group moves to judging the situation and deciding what actions might be taken to help the situation . . . This process, needless to say, involves a frank and full exchange of opinion among members of the group. It requires also that the members rely not only on what they may have seen or heard themselves, but that they shall have talked with many and sundry persons in the environment or situation under study. It involves facing failure as well as acknowledging success. It aims to further the J.O.C. spirit in society, studying with particular care the ways to communicate most effectively with other young people and cooperate with them in study and action.

It should be made clear that J.O.C. is not a movement apart from the general labor movement in so far as it shares the latter's aim of helping the worker achieve more effective "representation." Indeed, its intention is to become as well integrated with the general labor movement as possible. It is distinguished from the latter by two characteristics, chiefly: that of being interested in the young worker; and that of placing so much importance in Catholic-oriented study-and-action.

The J.O.C. movement, arising in the first instance out of concern for the spiritual welfare of the young workers, but no less determined to study with full seriousness the environment and situation of the workers, and committed to a program of Christian social action, has already made notable advance in recruiting young workers in Japan to its cause.

This article, by one who is well-known as a champion of human rights, presents a real problem of lively interest. We are grateful to the "visitor" for pointing to this problem "in our own backyard" and for arousing our concern.

Your Taxi Driver

JEROME DAVIS

For years I have made it a habit to try to check on the conditions of all laborers with whom I come in contact. When I got off the steamer in Japan the first thing I did, on taking a taxi, was to ask the driver how many hours he worked. When he replied that he worked 24 hours at a stretch I was astounded. To be sure he added that after this period he was off for 24 hours, but on further questioning he said that if business was heavy and there was a shortage of drivers he was sometimes asked to work continuously for 48 hours. When I asked how he could stay awake that long, he replied that if he were working 48 hours he would try to draw up at the curb when business was slack and catch a few moments of sleep at the wheel.

This experience made me ask every taxi driver I met how long he worked. Nearly all of them were on duty from 22 to 24 hours. I found out that there was a taxi drivers' union so I decided to visit their headquarters. It was called the All-Japan Federation of Passenger Automobile Workers Unions.

I may not have all the facts correct, as I was speaking through an interpreter, but it was my understanding that they stated that immediately after the War, as a result of the Occupation, a great many taxi companies were formed. Some of these they believed used bribery to get their licenses. The result now is that there are 286 companies in Tokyo and some 12,450 taxicabs. The usual number of working hours is 22 to 24 per day followed by one day off.

In all Japan there are perhaps 85,000 taxi drivers. The Union has thus far enrolled only 12,600. The number of vehicles on the road in Japan is somewhere in the neighborhood of 1,342,000 but this does not include the vehicles belonging to the American forces. Even excluding the latter, there are six times as many vehicles as there were before the War. Last year the total number of casualties from accidents was 72,500 injured and dead. Eighty per cent of these involved taxis. It is obvious that the hours of labor are too long for safety.

Under the new Labor Standard Law the hours should be reduced but the law has not been enforced. In Kyoto the Union appealed to the Courts to enforce

the law and settled the case out of court. The companies agreed to pay 1,200,000 yen for violation of the law and also to pay extra for overtime.

The Union maintained that it was perfectly possible to have an eight hour day since 26 companies out of the 286 in Tokyo are now operating on this basis and have made a good profit. Some of these 26 have strong unions. When the companies have an eight hour day, sleeping quarters for some of the men are needed, since if they finish their work at a time of night when there are no street cars running they have no way to get home. The distances to all areas in Tokyo are very great. One company which has 308 taxis went on an eight hour basis last June and provided sleeping quarters for the men. "It cost us six million yen to do this," the Company spokesman said.

I suggested that it would be a fine thing if the Taxi Companies that were operating the eight hour day would print on each car, "Safety Cab—8 hour day" to call the attention of the public to what they were doing.

I next met with the Personnel Labor Manager of one of the big taxi companies in Tokyo. He admitted that if the Labor Standard Law were enforced it would mean the eight hour day for the taxis. He said he believed it might be put into operation by the end of March. He declared that the biggest problem was how to get an adequate place for the drivers to sleep. His company has placed half their drivers on the eight hour day to see how it would work out and the other half are still on the 24 hour day. For those who go on the eight hour day the wage structure is as follows:

All those who were employed before the change of hours, start at 8,000 yen a month.

After six months this increases to 9,000 and after 1 year to 10,000 after two years to 10,500, after three years to 11,000, and after that a 300 yen increase each year of service.

In addition they have a system of bonuses as follows:

For no absences, 1,000 yen a month

For no accidents, 500 yen a month

If they are very economical with fuel they get a bonus of from 200-800 yen a month

If few repairs are required on the car they may get a bonus of from 400-600 yen a year

They also get a bonus on the amount of business which they pick up and as this is rather complicated I will not elaborate on it here. Other supplements include, 75 yen for night driving, so that the average driver makes about 15,000

yen a month.

The head of the Personnel Department said, of course, he believed that there should be an eight hour day for the drivers and he believed it would come. He went on to say that in the case of the big taxi companies in Tokyo they could easily change to an eight hour day since there were only six who have more than 110 cars. But it would be hard on the small companies for they would not have the space to establish sleeping quarters for the men.

In regard to taking action on grounds of safety, this includes three Ministries: Transport, Labor and Construction. They could help, of course, to change the long hours.

He declared that some effort is being made to reduce the total number of taxis by 20%. He felt it was probable that if the hours were changed to eight the amount of driving in this period by the individual would probably have to be increased by about 20%. This would be easier to accomplish if the number of taxis were decreased so that all that were left had more business.

As Christians do we not have a responsibility to see to it that this change takes place as soon as possible? Should not the Japanese Church take action in support of the eight hour day for taxi drivers? Of course, the usual argument will be heard that the drivers themselves prefer the longer hours, although actually in talking with them I did not find a single one who really favors this. Of course, they want to get enough salary to live on but if they were assured of this, would far rather have the shorter working day.

Again I want to reiterate that I make no claim to know conditions in Japan. There may be inaccuracies in what I have reported but I have tried to see both sides by going to the employers and to the workers. I should think every Christian minister should write to the Prime Minister urging that the present hours for taxi drivers be changed to the eight hour day. This would not only be an act of justice to the drivers but it would help to avoid accidents and save the lives of many Japanese citizens. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

*In this sermon the author, who is the contributor of one other article in this issue of the **Quarterly**, illustrates his own thesis that the ministry of the Word must be made relevant to the "condition" of the hearer. There is no intent of compromising the Word—presenting it in a way that "is easy to take"—rather it is shown how its "full seriousness" can be made meaningful in a situation like that of those to whom the sermon has been addressed.*

From the Pulpit

The Present Day Task of the Church

THEODOR JAECKEL

(Based on Luke 6: 6-11 and 2 Cor. 4: 8-11)

Recently I asked Prof. M. Sumiya from Tokyo University, what the outstanding problems of Japan are at present. The answer was three-fold. Economically, we have need of more capital. Socially, we have to reform the way of life and of thinking in the villages; if old traditions continue to bind us no political, economic or spiritual progress is possible. Individually, we have to become strong personalities. Consider a statement in Shuichi Harada's book on "Labor Conditions in Japan," (1928): "Japan has never had a period in which 'laissez faire' in the Western sense ruled her policies. Japanese industries and commerce are still under the protection and leadership of the government, and that is why the Japanese believe they can do nothing without the help of the government." They need leadership and they look for it today. But they do not have it. That is why the general picture of life here today is so unsatisfactory and without direction. Ask the young men, what their hope or their aim is. They answer, they have none beyond getting a job. Read the statistics of business, bank deposits, wages and employment and you will find that business life is getting more active, but that unemployment is growing; the trend is that the rich become richer and the poor become poorer. Look into the mind of the working people and you will find it not very clear; but what they have accepted as a matter of course is the idea of "class war" as necessary; the idea of cooperation is almost never used in the present day vocabulary. Look at the industrial leaders. They are trying to lengthen working hours, reduce overtime pay, shorten periods of advance notice in dismissing workers, revive late night work for women, and shorten monthly

holidays for women. They want to put burdens upon the worker. But the worker finds it difficult to accept them as long as he feels that the profits gained thereby go into the pockets of such "leaders." People who care for the country as a whole and work for it unselfishly are difficult to find, either in Tokyo or locally. The nation looks in vain for leadership.

It is, therefore, the chance and the task of the Church today to provide leadership. The nation will accept it gladly if it is offered. The Church is now called like the man with the withered hand to rise up, stand forth in the midst and speak to the nation.

One hopes to hear the Church say: "It is only we who can change our situation. We have to do it ourselves. Nobody from outside will help us. Let us not drift along, waiting in self-pity that our opened hands get filled with gifts from somebody else. There will be strings attached to such gifts. Let us use these post-war years of difficulty as our '40 years in the desert' and become purified and renewed, as the Israelites did after they committed their national blunder at Kadesh-Barnea. (Deut. 1) Let us not compare our own poor situation with the riches of other nations. Let us not point to another nation, saying, if only that nation would change its mistaken attitude towards us all would be fine. If we wait for others to change, we are not realistic. Instead, let us do three things. First, let us consider and not try to forget the mistakes which led us into the present mess. Memory is duty. It protects us from being led astray again. Second, let us look gratefully at what strength and means are left to us. We are not down and out. What are the means that we have not lost? Third, let us use them to the last and not every individual secure for himself an easygoing life where he can detach himself from the problems that beset the nation as a whole. The pleasure hunting in the world around is nothing for us; let us not be misled. Let us use the strength which is graciously left to us as the talent upon which we can build our future. This is not the time to return as fast as possible to the luxurious customs of the past or to turn to new luxuries of the West. This is still a time that calls for austerity, cooperation, and mutual sharing of the national burdens. We still have to behave as a nation which has learnt something out of the national calamity and has emerged purified out of the catastrophe."

Recently I talked with the Christian Youth Group in a rayon spinning factory. I asked them how much they could save every month. Answer: Nothing, all earnings are spent. I replied that I could well understand that there were enough opportunities for spending their money; but as I was speaking to

Christians who consider earnings to be a talent from God, given to be administered according to His will, my question would be, how much they could save if they made up their mind so to do. Smiles and the answer: about ¥3,000 monthly, but it would involve separation from friends who would not give up their life of amusement. We figured out that they could save ¥36,000 yearly; such continued effort during the eight years before marriage would render enough to build—with government subsidies—a home of their own. What a nice start that would be for married life. If only they would use the "talent" which was bestowed on them and not throw it away, but make a decision and live up to their faith as Christians in a time of national emergency.

Such is the leadership that the Church is called to offer nowadays. It needs not only teaching and advice from the pulpit, but also practical training and individual assistance from month to month. It involves also protection of the individual against the many requests that will reach him for a loan. The women's societies of the Church could get together and form a policy on more reasonable living. Much space is left, e.g. for reducing the extra school expenses for the children by arrangements made with the school authorities through the PTAs.

In order to be able to offer leadership the Church must know what the basic needs of the national life today are. Some study has to be done. Why not make it a year's program in the Youth Groups or other study groups to find out what the real national needs are? That will involve some mental effort. But along with growing knowledge the way for solving the problems will be revealed, too. A program for national recovery, economically, socially, and spiritually will present itself. Problems like unemployment will get out of the atmosphere of nebulous talk and become articulate. The need of cooperation between groups and classes will become evident, etc. Such knowledge will provide the Church and her members with authority to be outspoken in discussion and to provide guidance in situations of need.

There is not only the opportunity for the Church to give leadership and direction to the whole nation, but the Church is even called to give it. Why is the Church in a position to give it? Because God loves Japan. This love is, of course, real like the parents' love for their child. They have a plan for their child's future. So God has a concrete plan for Japan, too. He knows the concrete next steps which Japan has to take. What good news! Japan is not left alone! There is no need for Japan to stumble around in the dark without direction. There is no reason whatsoever for Japan to despair. All is bright! God loves her. Only, the unbelievers, the normal society, have no eyes to see this plan of

God. How could they, having no faith? God's plan needs to be explained to them. They need a mediator standing between them and God's loving care. There is nobody else in Japan who could do this but the Church. That is the Church's present task. She has not to hide in a quiet corner, unmolested and unnoticed, trying to be as much as possible conformed to society's life, (Romans 12:2), but she has to rise up, stand between society and God, to stretch forth her weak, withered hand, courageously making known God's will, calling to repentance and faith and obedience those who look for leadership.

Of course, such a step will fill with fury certain circles of society which do not want to be stirred up or to change their ways. The Church will be molested. But at the same time it will have the answer for the hidden longing of many of the best in the nation. Their blind eyes will be opened. They will be grateful for the leadership and look to the Church as the mother of their spiritual and active life. The Church only has to step forth daringly into the open and to stand unprotected by centuries of old sanctified traditions. She must step into the open field between society and stand by herself without the comfortable shelter of general consent: protected by nothing but by her Lord's call, even knowing that her hand has been withered and feeble so far.

What is the opposite of such a Church? It is a Church entrenched behind her walls; a Church with a correct creed, with a high level of morality for which she and her members are respected in society; a Church which builds new sanctuaries and installs new seats in old and new meeting places; a Church which thanks God for all these blessings bestowed on her, but saying "amen" before God gets His chance to lead her out of all this into the field where she would have to use these blessings as tools in the fight which He is fighting against Satan and all demonic powers, to restore man, including Japan, to the image of God.

There has been such a Church 2,000 years ago. It was the Jewish synagogue with the right doctrine of the one God's judgment and grace, with the high ethic of the ten commandments; a highly respectable religious body in the midst of a bewildered world. But for what did it use all these treasures? For itself. It lived for itself. It lived to preserve, and to continue itself. It did not live for God—although claiming to do so—nor for the people outside, but only for those who were willing to stay inside; it gloried in making proselytes. It was not degenerate nor mean. But God could not use it; it was lacking one thing: life. Christ had to come and bring life. He did so by death and resurrection.

Is our Church not largely like a synagogue with all its characteristics of

respectability and death? Does it love Christ and follow Him? Does it love the people? There is no doubt that it has love; its members are quite willing to sacrifice time, money and energy for their Church. But such a sacrifice and love is for its own preservation and continuation. It is not what makes the Church the body of Christ. Christ came and was expelled from such a religious body. For He brought life which was too strong to be kept within the walls of such an entrenched religious institution. Are we of the respectable synagogue type with all its righteousness? Or are we the body of Christ who went to the suffering people, to the people who had no part in the righteous synagogue, to the people outside, (Luke 4:16-29)?

It is good that we have today such disciples of the Lord among us. We are not without them. There are Dr. Kagawa and others who provide us with a living example. We can learn from them. We have to show and live the way which is not the synagogue's. We have to stand near by those who suffer. We have to help them carry their load. We have to bear their burdens and so fulfil the law of Christ. It is in this way that life will come to us. For it is there that we meet Christ. He certainly lives amongst the suffering. We cannot bear their burdens without His power doing it for us. We cannot be given up to the death of our self without the life of Jesus being manifested in our bodies.

The life of Jesus will not be manifested to Japan, if we attend Church services, receive there some comfort for our soul, carry it home, and wait for next Sunday's new opportunity to draw close to God again. God is not sitting on a mountain waiting till men come for purification and comfort and then return to their own until they may feel the need for another humble approach to the mysterious majesty who rests in unchanging sanctity on its holy mountain or in its holy temple. No, that is the heathen conception of God. God is moving ahead of His people, guiding them as the pillar of cloud or fire, or as the ark leading them on their way to their true country. God is on the move with His people. That is what we mean when we say: The word became flesh.

Where, then, is the Church's place in this movement of the Lord? Where do we meet the Lord, our captain (Heb. 2:10)? It is there where we can stand near by one of the suffering people of our time. It is there where we do something that is contrary to our natural intention and liking. It is there where our sacrifice of time, power, pleasure or money heals a wound which is bleeding in this dark time, where many go astray.

The present time is the time of God's great call to the Church to rise as the mediator of His benign plan and stand forth in the midst between the nation

and God. This time is not what it was 15 years ago; and it will be different 15 years later. For God is on His way through time and its history. I had a letter recently from a businessman who has been for decades the chairman of the Board of the German Protestant Church in Tokyo. He writes, "When I came to Japan in 1906, the number of Christians was around 300,000. But it was felt much more than today that the Christian influence was stronger than this figure would suggest." What a judgment upon the Church! And what a call to open the eyes to the signs of the time! This is a time of grace. God has prepared a great and important task for His people in Japan. The task is not so much that of the left hand: building more church buildings and buying more seats—to be sure, all that has to be done, too, but more "along the way." What should cause us to rejoice is when we succeed in the task of the right hand and bring the Church from her synagogue-like attitude to the attitude of resurrection and life, which Paul describes, when he says, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

The Book Shelf

1955 Japan Christian Year Book

Publication of the Japan Christian Year Book has always been awaited eagerly by those who endeavor to keep abreast of current developments in Protestant Christianity in Japan. Seldom, if ever, have their expectations been unwarranted. Each volume has contained authoritative articles on the various phases of the Christian movement—educational, evangelistic, social welfare—which made them invaluable both for contemporary and historical reference. Readers unable to evaluate the political, social, economic and cultural trends because of a busy schedule have invariably been provided with background material essential for an understanding of the interplay of forces which have so profoundly affected the growth of the church. Periodically there have been articles on the non-Christian faiths. Also brief reports have been given of the various missions and organizations. The year books have not been perfect. There has been plenty of room for improvement. But principal articles have been generally of a high quality.

The 1955 Japan Christian Year Book, however, will be a great disappointment to those who expected another valuable contribution to their library on Christianity in Japan. The reason, as stated in the preface, is that the Fellowship of Christian Missionaries which determines editorial policy, instructed the editorial staff “to shorten the survey articles” and “make the directories even more useful to the missionaries.”

The first part of these instructions was rigidly followed. The survey articles were not only shortened. They were eliminated. All that remains is an excellent article by Dr. Paul S. Mayer on “Significant Developments in the Christian Movement” which to many will be worth the price of the book. Dr. Mayer draws upon his rich background and experience to illuminate contemporary events. Reading the article makes one wish that Dr. Mayer’s entire time could now be devoted to the preparation of a volume on contemporary Christianity in the light of historical developments. Dr. Mayer’s article, however, is selective. It is not a survey of the Christian movement as a whole.

The second section of the book presents statistical graphs and tables. Here the reviewer must confess that while he was attracted by the artistic skill and planning which went into the graphs, the more he studied them the more confused

he became. Without interpretative material they are practically useless. Some are useless anyway. For example, what do the four graphs on page 61 mean? Between 1953 and 1954 the number of churches decreased from 3890 -3381 (-509); the number of clergy increased from 9535 (14); Baptisms dropped from 56,504 (-1004); yet the number of Christians increased from 419,000 to 485,000 (66,000).

The concluding section of the Year Book is a directory. This is very valuable and very well done. But since the date of printing is August 31st., the list will have none of the fall arrivals. It is unfortunate that the reader must wait until September 1956 to have them listed. One question: "Are there only eleven independent missionaries? (page 221) This category filled several columns of previous year books. There is some lack of correlation here with the alphabetical list.

The physical features of the volume are excellent, typographical errors are rare and the general appearance is attractive. Missionaries will find the list of prefectures and cities with the equivalent Chinese ideographs a great convenience. Continued use throughout the volume of the word "Kyodan" to designate the United Church of Christ in Japan is regretted. "Kyodan" simply means "denomination." More than fifteen Christian bodies use this as a part of their names, and probably several hundred non-Christian bodies use it as a part of their names. This form of parochialism is out of place in a volume supposedly intended for the entire Christian movement. The reviewer also feels that the term "native" is unfortunate.

In conclusion, the reviewer would like to make a number of proposals for the future. In the first place, there is no need for an annual directory of mission and church institutions. There is little change in these and a well compiled list with a very brief descriptive paragraph should be standard for several, perhaps even five, years. Supplementary pages could be issued in the interim if changes so warranted. It might even include brief directions for reaching those located in the large metropolitan areas.

In the second place, the list of missionaries should be published in the fall of the year, in paper binding at the lowest price possible, so as to be up-to-date and inexpensive.

In the third place, there should be a missionary statistician who carries the responsibility for a number of years. If possible, he should train a Japanese associate to do the routine work. No novice, however capable, can be expected to produce satisfactory results the first year assigned to this task. It is extremely wasteful to assign a different person every year.

In the fourth place, a year book containing a comprehensive survey of the Christian movement for the preceding year should be published not later than March 1 each year.

Finally, all material should be submitted to one or more persons of experience for criticism and correction before publication.

—William Woodard

Panikker, K. M., ASIA AND WESTERN DOMINANCE, 1954

This book outlines the historical relationship of the East and the West. It is written by a representative of that side which played the receiving, passive, suffering role in the story. Therefore, even if some of its statements and conclusions, which are on the whole well balanced, should not stand the test of time, certainly the book is of great value to the Western reader. It reveals to him the actual thinking and feeling of the East toward the West, particularly in regard to its political and economic, religious and cultural representatives.

The author was born in 1895, studied in Madras, Oxford, and London, has been a professor of history, later became a follower of Gandhi, and was active as journalist and statesman in various offices in India, until he was made India's ambassador to Chiang Kai Shek's China, in 1948, and to Mao Tse Tung's China from 1949 to 1952. In 1952, he was made ambassador to Egypt and serves now in a committee on reorganization of the different states of India. He conceived the idea of the book 30 years ago in Portugal and has worked on it since then. It is the book of a scholar who knows his subject and can be trusted. It is written in an easy style.

Dr. Panikker tells the whole story of the Western assault on Asia, since Vasco da Gama landed in India, in 1498. We read how Western power increased in India, Burma, Indonesia, China, Japan, and in other Asian countries. The book traces the growth of this imperialism up to the first world war and then describes the period of its gradual decline, in the latter days of which we happen to be a part.

The author not only gives a record and an evaluation of all important political events of these 450 years of mutual relationship, but also describes and discusses the military, economic, religious, and cultural relationships and traces the motivating spirit behind them. We are told, e.g., of Francis Xavier. We learn about the famous Rites Controversy, when the Jesuit patres in Peking compromised with Chinese customs and thought in giving them a Christian interpretation. We are informed about the political and religious reasons why

Thailand has a quiet and happy life amidst much turmoil. We are given an explanation why Russia is more beloved and trusted in certain Eastern countries than the West and why Communism was readily accepted in China but not in other countries like India. The book is indispensable reading for anyone who has to deal with people of the East and wants to know how they consciously or unconsciously regard him.

It should not be read shortly before one is going to preach an enthusiastic, idealistic sermon. For by reading it the Western reader loses any superior attitude which he may have. He will know the curse and the blessing which his civilisation has brought to the East. From now on he will walk more humbly, and if he is a missionary, he will have learned definitely that we as Western Christians shall succeed in our mission only in so far as we cut ourselves from the tradition of dominant Western Civilization and simply reveal the strength of Christ, which lies in suffering love.

—Theodor Jaeckel

Reiser, Irene, THE DWARF PINE, Tuttle Company, Tokyo, 1955

This first novel by Miss Reiser is admirable indeed, for not only is it a mature literary work of a high order but it also deals with the Japanese scene from the inside, something which only a few Westerners have done. The author's thirty years of missionary work in Kanazawa have served her in good stead for her insight into Japanese society and her understanding of the Japanese mentality are remarkable. This in itself would make the book worthwhile but in addition Miss Reiser shows herself to be an accomplished story-teller who succeeds in drawing the reader's attention from the very first pages to the end of the novel.

The story is basically that of a young girl who has the misfortune of being born with a deformed hand and who is therefore believed to bring bad luck to herself and her family. This superstition seems to be born out at first, for the father of the girl after her birth takes up with a geisha, ruins himself financially and finally dies leaving his wife and children destitute. These episodes, which make up the first part of the book, are particularly fine. Later on, however, the heroine, Midori, finds friendship and finally love and the dwarf pine is able to overcome her handicaps and find happiness after all. This latter part, describing her love and her school days, is handled with great sensitivity, showing again the author's intimate knowledge of her subject.

If there is any criticism of this fine novel, it is the fact that the author who

spent her life as a missionary in Japan skips over the religious belief of the characters so lightly. We gather that the Masuda family are nominal Buddhists like most Japanese and that they go to the temple for good luck and call the Buddhist priest at the time of burial. This probably describes the Japanese religious situation quite accurately, but later on we are told that at least one of the characters becomes a Christian and finds faith and hope in doing so: yet no motivation is given nor is there any indication of how his family and friends react to this event, although we are told that he tries to interest them in reading the Bible. It seems to me that Miss Reiser, from years of experience, might have analysed this further and thereby made the conversion more convincing; but this is a minor flaw in an otherwise excellent work.

—Hugo Munsterberg

Shimazu, Chitose, JOSHI RODOSHA (Woman Workers) —Cotton Spinning Factories after the Second World War— Tokyo: Iwanami Shoten, 1953, 239 pp.

This book is in general an attempt to appeal to the public for improving the conditions of the woman workers in the cotton spinning industry in post-war Japan.

Most of the workers in this industry in Japan are young women who have been recruited from among the farmers suffering a low living standard. These young woman workers are often oppressed by the employers of such factories.

The book is based upon a survey made by the author and includes statistics, made by other organizations, of the workers' working and living conditions. The author seems to have written from one particular point of view, and the description is somewhat subjective, so that there may well be some "colorization" of the facts. But now let me introduce the contents as they are.

The book is divided into three parts: the first deals with the peculiar recruitment agencies which are unique to this country; the second part, which occupies most of this volume, is the description of the worker's daily life and makes an indictment of "exploitation" and "forced labor": their labor unions are subordinated to the employers and their wage level is unreasonably low; they are forced to live in the dormitories in order to compel them to work overtime and beyond their strength; their human rights and desires are completely ignored. Such treatment is illustrated in this part of the book. In the third part, the author states that the workers, in spite of their comparatively low standard of education, are becoming conscious of their unreasonably subordinated position and trying to resist unjustifiable pressures by means of forming themselves into strong labor unions for the purpose of improving conditions of work and achieving

satisfaction vis-a-vis the employers.

We are surprised by the description that these woman workers are still oppressed under such miserable conditions, just as they were before and during the war, even though post-war Japanese society in general has been drastically democratized.

The author points out that they are obliged to work under extremely unreasonable conditions not only in the process of the general reconstruction of post-war Japan, or in the period of prosperous conditions, but also even in a "panic age." Particularly in a "panic age", such means as dismissal of the workers and wage reduction are arbitrarily taken by the employer. Woman workers are still discriminated against, in terms of treatment and wage standard, due to their sex and to the fact that most of them have come from families under the low standard of living. The Labor Standards Law, which was enacted after the war for the purpose of improving conditions of the laborer, has proved a dead letter under such circumstances.

It is the author's contention that in a capitalistic society the capitalist abuses the laboring classes and tries to make every provision for the advancement of the welfare of the capitalist. Without constant vigilance by the laborer, such protective laws as the Labor Standards Law are easily controverted by the capitalist for his own profit. For instance, it is pointed out that woman workers' dormitories in the spinning factories have been built as a means of exploitation by which the employer can make the most of the workers' time and energy. Consequently, some of the workers are suffering from various kinds of diseases such as constant fatigued condition, indigestion (chronic and acute), tuberculosis, neurosis, etc.

According to the author, she has tried not only to describe the real conditions of the women workers, but also point out that they are now working to improve such conditions through the medium of "their own" labor unions.

However, we cannot help feeling that the author seems to ignore the effort made by the big cotton spinning companies (the so-called "big companies") to improve such conditions, even though the description seems to be correct in the case of middle and small-sized cotton spinning factories, which have been built most recently, in semi-agricultural and semi-industrial areas.

—Shozo Hochi

From the Religious Press

Compiled by *WILLIAM P. WOODARD*

The State Attitude Toward Religions

The interpretation of Articles 20 and 89 of the Constitution has changed recently, in view of the fact that a memorial tower for the war dead was erected in a military camp; or a branch of a society for raising offerings to support a shrine was opened in a prefectural office; or high ranking government officers visited Ise at State expense.

The Education Ministry, at one time, began a joint study with the offices concerned, but since it was suspended recently, people are worrying as to the final stand on the question. However, as the question is expected to be taken up at the ordinary or extraordinary session of the Diet, the Education Ministry is now preparing to renew the joint study.

(Nihon Shukyo Shimbun, Oct. 5, 1955)

Modern People and Religion

The motives that make Japanese people seek religion are anxiety regarding life and sickness, including spiritual sickness or confusion. Japanese people have no thoroughgoing view of sin, as Christians have. Their thought on sin is half-way like the statesmen or businessmen caught by scandals. They think that to make money or get a higher position makes man happy. Therefore, religious organizations stress that practising religion will bring happiness, that is, temporal or worldly happiness.

In Japan there are many religions. What is to be wondered at is that Japanese people do not show a clear attitude, either negative or affirmative, towards religions. They accept any religion, but their way of accepting it is very vague. They do not choose before embracing it. Speaking of Shinto, it is customary to accept it. After Shinto comes Buddhism and then come new religions. No one sees anything incongruous in practising many religions at once.

Moreover, when religion is spoken of in Japan, actually religious organizations are meant. Therefore when intellectuals criticize religions, they always criticize religious organizations. When religions organize, some disagreeable points appear. However, when a man interprets the ideas of a sect founder in

his own way and practises them without belonging to the sect, there is danger of modifying the teaching. An organization has a traditional austerity which an individual has not. So in this sense we may say that a big organization is necessary. But if it increases it is bound to become degenerate.

As stated at the beginning, one of the motives for seeking a religion is to settle one's anxiety. He wants to expose his anxiety of heart to somebody else. If this is done to his neighbors, it will be spread as rumors, but when he or she speaks to his or her intimate friends of a religious organization, no harm results. Religion fulfils its duty as a place of dispelling anxieties. In new religious organizations, gatherings are held every day. Here ten or twenty persons meet and ask advice about their personal affairs. In this way new religions are meeting a basic human need.

(Chugai Nippo, Oct. 1, 1955)

Religion in Future

Religion is not opposed to today's material civilization, for though religion generally tends to become conservative, it has also a progressive aspect. Religion is active and alive among people during the life of the founder.

Superstition flourishes when people suffer much and society is unsettled. In this sense religion has a close relation with the condition of society. In the life of modern people, established religions are not accessible because their doctrines are too abstruse. It is for this reason that new religions flourish.

There are two kinds of human suffering: fundamental suffering (life and death) and that of daily life. It is the duty of religion to take away these sufferings. People are now suffering from the pains of the war crisis. The first and present duty of religion is to work for peace to satisfy the desire of the people.

Christian churches run hospitals and engage in other social work. It is a part of Christ's teaching and is a kind of attraction to grasp people. Religious organizations should not be an organization for social work. The translation of the Bible in a colloquial style is also a kind of attraction device.

(Professors Kakuzo Maeshiba, Ritsumeikan University
and Mototoyo Hoshino, Ryukoku University, as ap-
pearing in Chugai Nippo, Oct. 1, 1955)

Religious Power and Political Power

In Japan even archbishops, priests, and nuns make genuflection to state

ministers. There is no friction between religious power and political power, and the whole Buddhist world is looked down upon by journalists and people at large. When religionists have a slavish character, they become yes-men like Buddhist circles under the Tojo regime. That this is not so in foreign countries can be seen from Catholic power in Argentina, the friction between Hitler and the Church and between Mussolini and the Pope. In Russia and Red China, religions are slaves of the state, while in Spain the state and the church get along well. In the free states there is no conflict between the church and the state. But what is worthy of note is that Christian political parties have become powerful and hold the reins of government either alone or in coalition. One more fact is to be stated. It is Nehru and Salazar. Nehru controls by means of Gandhi-ism, while Salazar in Portugal rules with Catholicism. Japanese religionists should learn from these two men the key to settle problems related to political power and religious power, peace, international politics, capitalism versus socialism and religion versus communism.

(Chugai Nippo, Oct. 5, 1955)

Shrine Public Loan

After the war, shrines lost government aid and their financial operations became very difficult. Therefore, shrines have made propaganda and started social activities.

Meiji and Yasukuni shrines were not very active under the Occupation, but now the plans of rehabilitation are under way. Atsuta Shrine has been reconstructed. At Iwashimizu Hachiman Shrine, requests for "the arrow to drive away evil spirits" have increased, and a splendid main shrine is being built now. The Heian Shrine is a favorite place to hold marriages. Kitano Shrine tops all the shrines in Kansai districts in the number of worshippers. Matsuo Shrine, which enshrines the god of *Sake*, has all *sake* manufacturers in the country as benefactors, and flourishes more than in pre-war times.

What is worthy of note is the shrine debenture of Yasaka (Gion) Shrine in Kyoto. The amount is more than 10 million yen and will be redeemed at the end of six years. Though the shrine office is said to be worried about the payment of 10% interest, the confraternity for the construction of Yasaka shrine was organized in August 1955, with 113 promoters, to assure the payment of this interest. Parishioners and Kyoto citizens should help. Parishioner-creditors should cancel their claim to interest.

(Bunka Jiho, Sept. 26, 1955)

Personals

Compiled by *MARGARET ARCHIBALD*

New Arrivals

(EUB-IBC) **Rev. and Mrs. Javan Corl** and two children, Seigakuin, Tokyo; and **Miss Anne Fichtner**, representative on faculty of Canadian Academy... (ABFMS) **Mr. and Mrs. Howard Johnson** and two children, 2, 2-Chome, Shimouma cho, Setagaya, Tokyo; **Miss Edith Thompson** of Soshin Girls' School, Yokohama; and **Mr. and Mrs. George Dawson**, Kanto Gakuin, Miharudai Campus, Yokohama... (SBM) **Mr. and Mrs. Oscar Rinell**, 621 Nakano cho, Yashiro, Himeji... (ELC) **The Misses Wanda Anderson, Dorothy Bonnallie, Lenore Robertsdahl, and Wenona Stradle**, all of 21 Maruyama cho, Bunkyo-ku, Tokyo... (FEGC) **Miss Augusta Thiessen**, 111 Hakuraku, Kanagawa-ku, Yokohama... (WUMS) **Miss Berni Marsh and Miss Catherine Powell** 221 Yamate, Yokohama... (SDA) **Mr. and Mrs. C.B. Watts** and two children, 1966 Kamikawa machi, Hodogaya-ku, Yokohama... (TEAM) **Mrs. Blanche Messenger, Mr. and Mrs. Fred Duran, Miss Betty Loudermilk and Mr. Jacob Friesen**... (MC-IBC) **Miss Rae Beth Parrott**, Hiroshima Jogakuin.

Returning

From Furlough: (UCMS-IBC) **Rev. and Mrs. K.C. Hendricks**, 1233 Oji machi, Kita-ku, Tokyo... (MC-IBC) **Mrs. A. Van Harbin**, Kwansai Gakuin... (UCC-IBC) **Rev. and Mrs. Ian MacLeod**, 15 Shiomidai, Otaru, Hokkaido... (MC-IBC) **Mr. and Mrs. Ben Sawada**, 116 Aoyama Minami cho, 6-Chome, Minato-ku, Tokyo and **Miss Fern Scruton**, Toyo Eiwa Junior College... (ABFMS) **Miss Vida Post**, Shokei Girls' School... (ALM) **The Rev. and Mrs. George Olson** and two children, Saijo machi, Mako-gun, Hiroshima ken... (SCMS) **Miss J. Ann Staveley**, St. Margaret's Hostel, Sapporo and **Miss Elsie M. Baker** (after 17 years), Poole Gakuin... (CN) **Rev. and Mrs. Doyle M. Shepherd**, 229 Oyama cho, Tamagawa, Setagaya, Tokyo... (LFCN) **Rev. and Mrs. Rolf Godoy** and three sons, Matsusaka, Mie Ken... (SBC) **Rev. and Mrs. Edwin B. Dozier** and two children, Tokyo; **Miss Virginia Highfill**, Osaka, and **Miss Lenora Hudson**, Kokura... (PS) **Rev. and Mrs. Walter P. Baldwin** and five children, Nagoya; and **Rev. and Mrs. James A. Cogswell** and three children, Toyohashi... (SDA) **Mr. and Mrs. W. I. Hilliard** and three children, 1966 Kamikawai Machi, Hodogaya-ku, Yokohama... (TEAM) **Mr. and Mrs. Arthur Seely, Mr. Kenny Joseph, Mr. and Mrs. John Schwab, Mr. and Mrs. Donn Goss, Mr. and Mrs. Ed Fisch; Mr. and Mrs. Chester Carlson.**

Departures

(IBC-RELATED) Miss Lena G. Daugherty (PN) ; Miss Marie Adams (MC) ; Miss Manie Towson (MC) ; and Miss Irene Reiser (PN) ; Miss Lillian Raisch (E & R), Sendai ; and Miss Grace Reeves (ABC) Baika Gakuin, Osaka...(ELC) Miss Andeline Arneson Numazu...(EFGC) Mr. and Mrs. Conrad Miller, Yamanishi Ken ; Misses Bertha Neufeld and Marie Olfert ; (FM) and Rev. and Mrs. Jacob Deshazer....(ABFMS) Mr. and Mrs. Edward Bollinger to new assignment : 1266, Oyama, Ginowan Son, Okinawa ... (CN) Dr. and Mrs. W. A. Eckel Tokyo...(JEB) Mr. and Mrs. William Bee, Kobe, and Miss Irene Webster-Smith, Tokyo, for England...(LFCN) Rev. and Mrs. Per Kivle, Matsuzaka, Mie Ken, for two-year furlough and study in Norway...(MB) Miss Rubena Gunther Osaka...(TEAM) Mr. and Mrs. Willis Carrico ; Mr. and Mrs. Bernard Holritz ; Mr. and Mrs. Donald McAlpine ; Misses Bernice Klassen, Barbara Dean, Esther Nader, and Mr. and Mrs. Dwight Bennett....Miss Helen Boyles (MC-IBC). returned to the U.S. on an emergency health leave in November.

Change of Address

(IBC-RELATED) Rev. and Mrs. E. F. Carey (UCC) to 1/35 3-chome, Denenchofu, Ota Ku, Tokyo ; Miss Naomi Krueger (E & R) to Hokusei Gakuen, Sapporo ; Miss May E. Westfall (MC) to c/o Mr. Matsumoto, 3/77 Nakayamate dori, 6 Chome, Kobe...

(CMS) Miss M. C. Baggs to Handa Machi, Biba-gun, Tokushima Ken...(CN) Rev. and Mrs. Merrill S. Bennett to 18, 2 chome, Itabashi-Cho, Naka-ku, Nagoya...(FEGC) Mr. and Mrs. Herbert Murata to 147 Miyamoto-cho, Hanno-Shi, Saitama Ken ; Mr. and Mrs. Alan B. Dillon to 1183 Zushi, Zushi-shi, Kanagawa Ken ; Mr. and Mrs. Arthur J. Moe, to 242 Matsuyama, Fuji-Yoshida Shi, Yamanashi Ken...(MSCC) Miss Shirley Fletcher, to 16/1 Itsuki Machi, Tokushima ; Rev. and Mrs. Bruce Mutch, to Shimotachiuri-Agaru, Karasumaru Dori, Kamikyo Ku, Kyoto ; and Rev. and Mrs. Cyril Powles to 27 Ikebata Cho, 2 Chome, Showa Ku, Nagoya...(SP) Miss Beth Blake to 33 Chikara Machi, 4 Chome, Higashi Ku, Nagoya ; Rev. and Mrs. Benson Cain to 48/2 Nakajima Dori, 3 Chome, Fukiai Ku, Kobe ; Rev. and Mrs. Don McCall to 1054 Arao Cho, Ogaki Shi, Gifu Ken...(FM) Rev. and Mrs. N. A. Overland to 45-1 Chome, Maruyama Dori, Abeno-Ku, Osaka.

Births

To Rev. and Mrs. Edward Daub (PN-IBC), Kobe, Edward Christopher, October 5... Mr. and Mrs. Gil Bascom (MC-IBC), of Hirosaki but now on furlough, Brent Emerson, October 17...Mr. and Mrs. John Skillman (MC-IBC) Tokyo, Theodore Martin, October

24...Rev. and Mrs. E. P. Garrison (EUB-IBC), Osaka, Ellen Rene, September 9, in Chicago
 ...Mr. and Mrs. Glenn Gano (ABFMS) Tokyo, John Victor, August 23. ...Rev. and Mrs.
 Clark Offner (CCC), Kaiya, Aichi Ken, Susan Lee, September 1...Pastor and Mrs. Einer
 Unseth (ELC), Shizuoka, Peter Edward, August 23...Pastor and Mrs. Leroy Jonsrud
 (ELC), Hamamatsu, Cynthia Marie, September 26...Pastor and Mrs. Harold Aasland
 (ELC) Tokyo, Richard Lee and Ronald Lee, October 11...Mr. and Mrs. Roger Fox (FEGC)
 Tokyo, Gary W., July 28...Mr. and Mrs. Bernard Shaw (FEGC), Tokyo, Jonathan, August
 15...Mr. and Mrs. Roland Friesen (FEGC) Yokohama, Annette Catherine, September 24...
 Rev. and Mrs. Virgil R. Newbrander (FEGC), Tokyo, Timothy Gaius, October 19, in
 Cleveland, Ohio...Rev. and Mrs. N. A. Overland (FM) Osaka, Paul Bryan, July 7...Rev.
 and Mrs. John M. L. Young (IBPFM). Tokyo, Kathleen Jean, November 15...Rev. and
 Mrs. C. Brandburn (JAM) Ikoma, Nara, Ken, Timothy Andrew, September 4...Rev. and
 Mrs. Ernest Lee Hollaway (SBC) Nagoya, Rebecca Diane, in the U.S....Rev. and Mrs.
 Reiji Hoshizaki (SBC) Shizuoka, Mark Kenji...Mr. and Mrs. John Brady, Jr. (SP), Kobe,
 John Harper III, September 9...Rev. and Mrs. John O. Barksdale (SP) Marugame, Helen
 Irene, September 28, in Richmond, Virginia...Rev. and Mrs. Don McCall (SP) Ogaki, Roy
 King, October 13...Dr. and Mrs. N. C. Woods, Jr (SDA) Tokyo, Jennifer, July 4...Mr. and
 Mrs. Myron Hegge (TEAM) Takada, Gloria Ann, August 23...Mr. and Mrs. Ralph Cox
 (TEAM) Takamatsu, Craig J., September 13...Mr. and Mrs. William James (TEAM),
 Tachikawa, Jennifer Louise, October 4...Mr. and Mrs. Elmer Parsons (FM) Twin
 daughters, July, in the U.S.

Marriages

CAIN-GUNN Rev. Berson Cain and Miss Coline Gunn, both of the Southern Presbyterian Mission, were married on October 7, in the Union Church, Kobe, and are living in Kobe.

TEAM reports the following marriages: Miss Lorraine Noe to Mr. Taylor Reece on August 19...Miss Lila Finsaas to Mr. Kenny Joseph on September 5...Miss Patricia Maxwell to Mr. Calvin Junker on September 6...Miss Ruth Pinckney to Mr. Bernhard Buss on October 11.

Deaths

Mrs. Ilo Bale Hayes, born June 6, 1891, died in Westerville, Ohio on July 3. She came to Japan with her husband in 1916 as missionaries of the United Brethren Church, and after serving one term in Tokyo, they returned to the United States permanently....
 Mrs. Alonzo D. Woodworth (Ida P.) former Christian Mission, ABCFM...Miss Leila G. Kirtland (SP-retired), missionary in Japan 1910-1948, died in Asheville, North Carolina, October 11. Miss Kirtland taught in Kinjo Girls' School, Nagoya, and also established a kindergarten in Nagoya. In 1932 she went to Marugame as an evangelist.

Mrs. Abram Miller (TEAM), Toyohashi, died on September 7 from poliomyelitis. She and her husband came to Japan in 1952.

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